

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW OF
CHRISTIAN MISSIONS

VOL. XLV

April, 1900

NO. 4



THE CONSECRATION OF THE FIRST BISHOP OF KYOTO



MISSIONARY EXHIBITS



THE PENDING ORGANIZATION OF THE WORLD



BISHOP WHIPPLE IN PUERTO RICO



A VILLAGE VISITATION IN CHINA



THE CHURCH IN OKLAHOMA AND INDIAN TERRITORY

New York

PUBLISHED BY THE DOMESTIC AND FOREIGN MISSIONARY
SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
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NOTICES

The Clergy are requested to notify "The Mailing Department, 231 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

Subscribers will observe that the address label indicates the time to which subscriptions are paid. Changes are made in the labels on the 15th of each month. If subscriptions are received later than the 15th, the change in the label will appear a month later.

Concerning Wills. It is earnestly requested that enquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is of great importance to give the exact title of the Society, thus:

I GIVE, DEVISE, AND BEQUEATH TO THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, FOR THE USE OF THE SOCIETY.....

If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words "FOR THE USE OF THE SOCIETY" the words "FOR DOMESTIC MISSIONS," or "FOR FOREIGN MISSIONS," or "FOR WORK AMONG THE INDIANS," or "FOR WORK AMONG COLORED PEOPLE," or "FOR WORK IN AFRICA," or "FOR WORK IN CHINA," etc., etc.



THE BISHOPS OF THE NIPPON SEI KOKWAI (THE HOLY CATHOLIC CHURCH IN JAPAN)

BISHOP EVINGTON, KIUSHU	BISHOP FYSON, HOKKAIDO	BISHOP FOSS, OSAKA	BISHOP PARTRIDGE, KYOTO
	BISHOP MCKIM, TOKYO	BISHOP AWDRY, SOUTH TOKYO	

THE SPIRIT OF MISSIONS

An Illustrated Monthly Review of
Christian Missions

VOL. LXV

APRIL, 1900

No. 4

The Progress of the Kingdom

*The Payment
of an
Old Debt*

THE thought of sending missionaries to Boston is enough to make a nineteenth century American Churchman shudder. Yet it was to Boston that the Rev. George Keith and the Rev. Patrick Gordon went in April, 1702, as the first missionaries of the Society for the Propagation of the Gospel. The S. P. G., as it is familiarly called, is the oldest Foreign Missionary Society in the Anglican Communion. It was established in 1701. In those days the missionary obligation, however acutely it may have been realized by Dr. Bray and a few others who united with him in establishing the Society, was not generally recognized. The results accomplished through the beginnings made by a faithful few will be set forth in full, and, in some degree, their mighty significance will be realized during the Bicentennial Jubilee the Society proposes to keep from June, 1900, to June, 1901. The opening service is to be held in St. Paul's Cathedral, June 16th. At the special request of the Archbishop of Canterbury, who is President of the S. P. G., the Right Rev. William Crosswell Doane, D.D., Bishop of Albany, will preach the sermon. Thus the debt due the Society for its first missionary aid is to be repaid, in a measure, two hundred years after by the presence and the counsel of one of the leaders of the American

episcopate. It was more than a desire to do a merely graceful act that impelled the Society and its President to request that the Vice-President of the Board of Managers of the Missionary Society of the American Church should thus strike the key-note of so notable a commemoration. The spirit in which the invitation was extended is another indication of the cordial unity existing between the national branches of the Anglican Communion. It is also a recognition of the fact that the Church of England and the Church in the United States stand responsible above all others for the proclamation of the Gospel of our Lord. This fellowship in service may well inspire Churchmen on both sides of the Atlantic to renewed prayer and work for the evangelization of the world during the coming century. The Board of Managers, before whom the Bishop of Albany laid the Archbishop's request, urged him to accept the invitation and appointed a committee to prepare a suitable address from the Domestic and Foreign Missionary Society to the Society for the Propagation of the Gospel. Present-day Churchmen can scarcely realize how much the Church in this country owes to this venerable Society. In twenty-two of our present dioceses it planted and for several years sustained mission work. Vermont is the only American diocese which still has distinct relations with the S. P. G. To this day the Society holds the title to what are

known in Vermont as the "Crown Lands," from which the diocese derives an income of about \$3,000 a year.

*The Spiritual
Expansion
of an Empire*

THE scope and operations of the Society for the Propagation of the Gospel have been world-wide. Largely through its efforts and through those of its sister societies, like the Church Missionary Society and the Universities' Mission to Central Africa, the spiritual expansion of the British Empire has, year after year, kept pace with its territorial expansion. If it be true that the roll of the British drum follows the sun around the world, it is equally true that the voice of the Anglican Communion, in the worship of Almighty God, is never silent. Hour after hour, as dawn broadens into day, her voice rises in prayer and praise in the familiar words of the Communion Office, the Order for Morning Prayer or the Litany. And hour after hour, as the sun goes down the western sky, her thanks for the day's mercies and her prayers for protection through the night arise in many lands and in many tongues, from cathedral and church and humble mission, through the uplifting Evensong.

*Laymen and
Missions*

IT is a hopeful sign that so many laymen are recognizing their missionary responsibility. The number is not nearly so large as it ought to be, and as it will be, but it was never larger than at present. In this connection we wish to call the attention of the Brotherhood of St. Andrew, of the members of Church Clubs and Churchmen generally to the example of the Church Clubs of Connecticut, Philadelphia, Washington, Chicago and St. Paul. Within the last three months all of them have devoted at least one meeting to a consideration of missionary duties. Some of them as, for example, the Connecticut and Washington Clubs, have arranged a carefully pre-

pared series of addresses by laymen or clergymen. The latter, for instance, known as the Churchmen's League of the District of Columbia, with a membership of nearly four hundred men, is this Lent giving a course of five lectures. The first three have been devoted to Missions. This arrangement is largely the result of the great missionary interest aroused among the members through addresses recently delivered by Mr. John Howe Peyton and Chaplain Pierce, concerning their observation and work in the Philippines. It was realized that more instruction is needed, particularly by men, and that in the opinion of many thoughtful Churchmen the present is pre-eminently a time to press forward the cause of missions. The Rev. Dr. Edward Abbott was therefore asked to describe the "Foreign Mission Field," as he had seen it during his visit to the Far East last summer. His clear and concise word picture of the fields, and of what he had seen in them, was such that no one who heard him could have any further excuse for ignorance of the essential facts. Bishop Talbot's familiarity with the West gave special value to his lecture upon the "Western Mission Field," while the place of the Board of Managers in missionary economy and the character of the work carried on in its office was excellently outlined by the Rev. Dr. Lloyd, in a lecture on "The Machinery of Missions." His appeal to Churchmen to realize their responsibility in co-operating earnestly with the Board of Managers and its staff met with a cordial response. Let this significant lead on the part of these Church Clubs be followed by organizations of Churchmen in all parts of the country. The missionary cause is worth the consideration of the busiest men and the most thoughtful men. Those who have pleaded for it in the past cannot be unmindful of the great aid they have received from the women of the Church, but this is peculiarly the day for men in every phase of Church activity, and in none more than in the work of Missions. For after all that is the work of the

Church, and no Churchman, however interested he may be in parochial duties, or however carefully he may conform to religious practices, can count himself a thorough Churchman if he be content with giving a meagre and unintelligent support to missions, leaving it to the women of the Church to study about and work for the world-wide enterprise.

The Problem of the Chinese Village **M**R. Mosher's account of his visit to some of the villages near Shanghai has a peculiar

significance. The Chinese village presents a difficult problem to the Christian missionary. It is the Empire in miniature. Most of the elements that go to make China what it is, there find concentrated expression in individual and family life and character. Complacent conservatism, grotesque systems of education, unmoral family relationships, and debasing religious practices and superstitions are here uninfluenced, except in very rare instances, by contact with or knowledge of the outside world. It is estimated that there are fully 500,000 village communities in China, and that these contain three-fourths of the population. In proportion to the entire population, the number of large cities is smaller than in a country like our own. A village may consist of a few dozen or several hundred families, which form a community sufficient unto itself in large measure, though in some districts, where village succeeds village at intervals of a quarter or half a mile, inter-village combinations may be formed for various purposes—commercial, social or religious. Unless it is too small or too poor, each village has its temple. The rather meagre impression made by Christian teaching, as noted by Mr. Mosher, is doubtless due in great measure to what Dr. Smith, in his admirable book on *Village Life in China*, calls "the monotony and vacuity of village life." "A Chinese village," he says, "is physically and intellectually a fixture. Could one gaze backward through

a vista of five hundred years at the panorama which that vast stretch of modern history would present, he would probably see little more and little less than he sees to-day. . . . The descendants are doing just what their ancestors did, no more, no less, no other. They cultivate the same fields in the same way (albeit a few of the crops are modern); they go to the same markets in the same invariable order; buy, sell, and wear the same articles; marry and are given in marriage according to the same pattern." Dense ignorance, gross credulity, utter indifference to change, or to what may be happening elsewhere—with these as the dominant characteristics of village life, it is not strange that there should be an entire absence of interest in what to the Chinese is a new and revolutionary faith.

The Certain End **B**UT though difficult the task and slow the progress, the faithful ef-

fort to arouse the Chinese to their need for the Gospel can have but one result. When we recall that modern missions in China began less than a century ago, and that it was not till 1860 that the country became in any general sense open to outside influence, while now there are more than 80,000 native Christians, there need be no discouragement. "It took eight centuries," says Dr. Smith, "to develop the Roman Empire. It has taken about as long to mold Saxon, Danish and Norman elements into the England of to-day. Each of these race-stocks was at the start barbarous. The Chinese are an ancient, and a highly civilized race, a fact which may be in some respects a help in their Christianization, and in others a hindrance. Taking into account the intensity of Chinese prejudices, the strength of Chinese conservatism, the vast numbers involved and their compact, patriarchal life, we should expect the first steps to be very slow. . . . Putting aside all consideration of the time element, . . . what Christianity has done for us

it will do for the Chinese, and under conditions far more favorable, by reason of the high vitalization of the age in which we live, its unfettered communication, and the rapid transfusion of intellectual and spiritual forces. The forecast of results like these is no longer the iridescent dream which it once appeared. It is sober history, rationally interpreted."

*What Alaska
Needs—*

First, A Man

THE Board of Managers appeals for a clergyman and for money for Alaska. The former

is needed for the new station at Cape Nome on the north-west coast. It is here that new gold fields were recently discovered. They are said to be richer than the best Klondike deposits. About three thousand men are already at the Cape. With the opening of navigation within a few weeks, thousands more will go to Nome from all parts of Alaska and from many of the States. Authorities familiar with the facts believe that fully twenty thousand men will be on the fields by mid-summer. Others place the number at fifty thousand. Shall the Church be prepared to meet and minister to these men? The Board of Managers has provided the necessary money. It remains for the right man to volunteer. He should be a priest between thirty and forty, and have robust health, a taste for discomfort and hard work, keen sympathy with men, and abundant hope. The life at Nome is rough and hard. Volunteers should, therefore, be unmarried. The start should be made from San Francisco or Seattle by June first. Bishop Rowe expects to go to Nome at about that time, and greatly desires to have the worker accompany him. Offers of service may be addressed to the Board of Managers. The New York papers of March 29th report that on that day a steamer, specially chartered by a New York syndicate, was sailing from Seattle to Cape Nome with a theatrical company of forty persons, and a large quantity of gambling paraphernalia. The syndicate

expects to reap large returns from its investment.

THE Board also asks for \$2,000 to provide for neces-

Secondly, Money sary expansion of work at Fort Adams. Of this amount, \$1,500 are needed for the expense of removing the mission buildings from Nuhklakuhyet, several miles down the river to Fort Adams, and rebuilding them in order that they may be more perfectly fitted for the growing work at the latter station; \$500 are needed for an additional teacher. The work at Fort Adams is largely among the natives. It is one of the best missions of its kind in the Jurisdiction. For several years, the Rev. Mr. Prevost was stationed at Fort Adams, but on his assignment to Rampart, the work passed under the care of a layman, Mr. A. A. Selden. He has rendered devoted service. He has regularly given such ministrations as a layman may, and has had the occasional aid of the Rev. Mr. Westley, a Canadian priest, who has celebrated the Holy Communion and administered Baptism. During the last year, the Indians, who see but little money, made offerings in kind of the value of \$387. Gifts to meet Fort Adams' needs should be sent quickly to the Treasurer of the Board, marked "Special for Fort Adams."

*A Welcome
Correction*

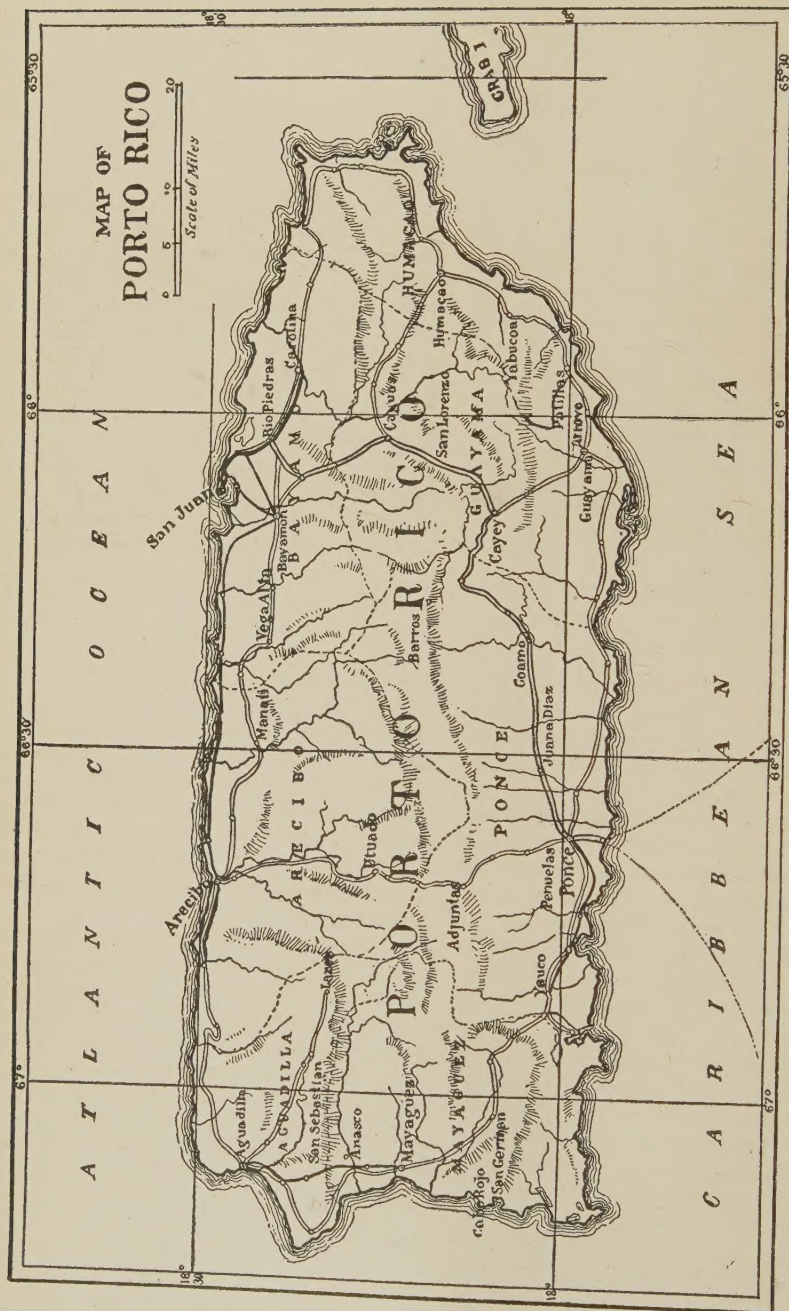
EVERY American must have felt shame and indignation when he was told a few days ago by a chaplain returning from the Philippines that the number of saloons during the period of American occupation had increased from less than half a dozen to over four hundred. The Rev. C. C. Pierce, D.D., another chaplain now in this country, and who has been in the Army for thirteen years, is our authority for saying that while the number of "American" drinking places is greater than was the case two years ago, the spirituous liquor con-

sumed is probably less in quantity and is certainly less harmful in quality than previously. Those who report a great increase in the number of saloons, overlook the fact that before and during the early days of American occupation all the principal streets were fairly lined with little *nipa* shacks, where the Filipinos dispensed a fluid distilled from anise seed, maddening in its effect upon the mind and poisonous in its effect upon the body. The sale of this stuff was entirely unregulated, and more than one American soldier of admirable record fell a victim to its deadliness. These unlicensed places have been abolished. The authorities thought it necessary for the protection of their men to sanction the establishment of drinking places where a less harmful quality of liquor was provided. The result has been less intoxication among the soldiers and the removal of many temptations to which they were formerly constantly subjected. It is also true that there has been a net decrease in the number of drinking places.

World-wide Missions

THE twentieth century will surely be characterized by an increasing demand and more numerous opportunities for missionary extension. In view of this fact, and in preparation for wider and better work, there could be no more timely event in this closing year of the old century than the holding of the "Ecumenical Conference on Foreign Missions," which is to assemble in New York, April 21st to May 1st. It is true that in one sense the conference does not deserve the title "Ecumenical," since so large a part of Christendom will have no share in its deliberations. Its membership will be gathered from every section of the world—from lands and even continents unknown to the early councils of the Church, which were truly ecumenical. It will be ecumenical in its scope, since its discussions will take up every phase of Christian effort, among even the remotest peoples. It will be

ecumenical in its sympathies and in its outlook, penetrating to the very ends of the earth. The Churchpeople of New York City will have an unprecedented opportunity for informing themselves upon the extent, character, significance and power of the missionary enterprise. It should be borne in mind that the Conference will exist for consultation and inspiration only. It does not propose to legislate. It will give Christians an opportunity to express their joint belief, as the Bishop of London said, at the recent conference of the Student Volunteer Missionary Union in London, that "the whole earth belongs to our one Lord, and that, though we may differ from one another, God means us to learn from one another, especially to learn what each can teach about the best missionary methods." Many who recognize the disaster of division will join Bishop Creighton in the hope that "in the long run the mission field will bring about that which some call a phantom, but for which we hope and pray, the outward and visible union of all Christians." It has been announced that the cost of the Conference will be in the neighborhood of \$40,000. To some this may seem a large amount of money to spend on a religious gathering. But when it is considered perfectly reasonable to hold frequent political conventions, whose cost is two and three times the amount which it is proposed to spend on this occasion, such objections ought not to have great weight. In spite of the sad spectacle of divided Christendom, which the Conference must inevitably present, it will be one means of honoring our Lord by showing how men everywhere are endeavoring to carry out His last command. If any should feel that there is a danger lest money given for the expenses of the Conference should lessen the income of the missionary societies, it may be pointed out that in 1889, the year following the last Conference in London, the income of the English missionary societies increased more than \$700,000, or over sixteen per cent.



STATIONS AND WORKERS IN PUERTO RICO

SAN JUAN: The Rev. George B. Pratt; Mr. W. H. Hill, lay-reader. No Church

PONCE: The Rev. Frederic Caunt; Mr. Frank Howe, lay-reader. Old and badly damaged Church

ARROYO: Mr. MacCormick, lay-reader



SAN JUAN. SERVICES ARE HELD IN THE BUILDING INDICATED BY THE *

Bishop Whipple in Puerto Rico

THE recent changes in the map of the world opened two new mission fields to the Christian people of this country. Puerto Rico and the Philippines now have large claims upon them. Puerto Rico because it is close at hand, because its moral and religious condition is so pitiable, and because of the discussion concerning its future social and commercial relations with the United States, has a peculiar and present interest for us. The Bishop of Chicago has been appointed to take charge of the work of our Church in the island. At his request, the Bishop of Minnesota, during a visit to the island in February, kindly consented to make some investigation concerning social and religious conditions. The Military Governor of Puerto Rico, General Davis, of whom the Bishop speaks as "a wise and fearless administrator, with an intelligent appreciation of the grave problems to be solved," gave Bishop Whipple every facility for ascertaining the true state of affairs.

The island, ninety miles in length and thirty-five miles in width, is the home of nearly one million people. The population is, therefore, more dense than that of any country in the world, save Belgium. Until one hundred and fifty years ago the island was but sparsely settled; but with the introduction of the profitable sugar and coffee industries there came the importation of thousands of slaves from Africa, and the immigration of people from neighboring islands. The planters made no effort to improve the condition of these people. They received for their labor barely enough to sustain life. To-day they live as they have lived for many years, crowded in miserable one-room shacks with earthen floors, and with nothing to safeguard the sanctity of family life. About 75,000 are full-blooded Negroes, and probably 200,000 are of mixed Negro blood. The educated people of Puerto Rico are very much the same as educated and refined people the world over. The Bishop met many of them who are one with the

people of the United States in their hopes for the future of the Island.

Puerto Rico is blessed with an equable and healthful climate. Of its 3,500 square miles rather more than two-thirds are of rich arable soil; the remainder is sandy seacoast and rocky hills. Sugar, coffee and tobacco have been the three agricultural staples. For the first and last the future outlook is bright, but the coffee industry has been practically ruined for years to come by the hurricane of last August. This means widespread suffering, as the coffee-picking furnished employment to multitudes of men, women and children.

Illiteracy is painfully prevalent. Only twelve per cent. of the population can read and write; yet the Bishop says the people, as a class, are intelligent, but have lived so long under servile conditions that they lack thrift and ambition.

In view of the sadly familiar story told by Father Sherman of the immorality of priesthood and people, Bishop Whipple does not speak at length of the moral condition of the island. The marriage fees extorted by the Roman priests have prevented multitudes from Christian marriage, and this has led to much of the awful demoralization.

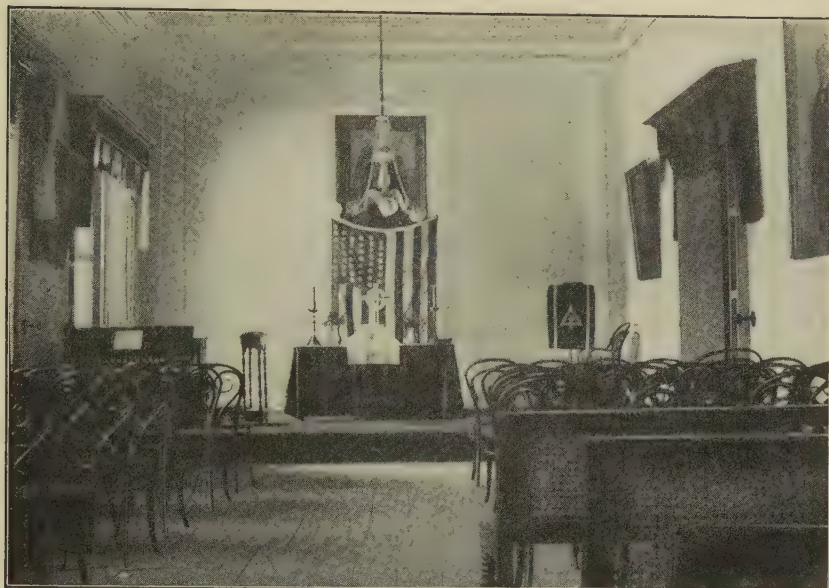
Hope lies in the education of the children. It will require one of the best educators in the United States, with competent assistants, to organize a school system which shall prepare the rising generation for citizenship. If there can be found some one who can do for Puerto Rico what Mr. Frye is doing for Cuba, the outlook will be vastly improved.

At the present time, under General Eaton as Director of Public Instruction, seventy-four American and over five hundred native teachers are employed. The average attendance is more than twenty-one thousand. This, however, is only one-fifth of the children of school age. The establishment of an efficient system of schools would require an expenditure of a million and a half dollars annually. The Bishop points out that this is an extremely small amount, compared with the three million dollars spent by the United States Government for the education of 25,000 Indian children.

In his visits to the principal towns, Bishop Whipple found everywhere a warm welcome. The hearts of the people seemed to be hungry for the ministrations of the Church. His first service was held in San Juan, where the Rev. George B. Pratt has gathered the beginnings of a promising congregation. At the present time they are mostly Americans. It is not to be expected that, so long as the services of the Church are held in an inconvenient and inadequate place, any but those who are already earnest Churchpeople, or those who wish to gather with their fellow-countrymen, will attend them. Much, however, has been done to prepare the way for future work. A class of twelve persons was presented for Confirmation. Some of the Army officers are interested in the maintenance of the services. One of them acts as organist. Another is one of the Church officers, but they are liable to removal at any time, and cannot be permanent elements of strength. The Bishop held two other services in San Juan; one in the regimental barracks and one in the Church room, at which he confirmed a second class.

On Washington's Birthday there was a notable celebration in the San Juan Theatre, when several hundred Puerto Rican children sang the national songs of the United States in English, and the Bishop delivered an address upon "Our Country."

One of the most gratifying philanthropic efforts in the island is the work being done by the "Woman's Aid Society of Puerto Rico," with headquarters in San Juan, to relieve the terrible suffering caused by the hurricane of last August. "We may not fathom the mystery of such a visitation," says the Bishop, "yet I believe that the outpouring of sympathy from the citizens of the United States has done more than anything else could have done to draw the hearts of the survivors to ourselves. I wish that American citizens could see, as I have seen, the work of love being done by the society. I know of no charitable work more perfectly organized than this effort to help the poor women of the island to earn an honest living.



OUR "CHURCH" IN SAN JUAN

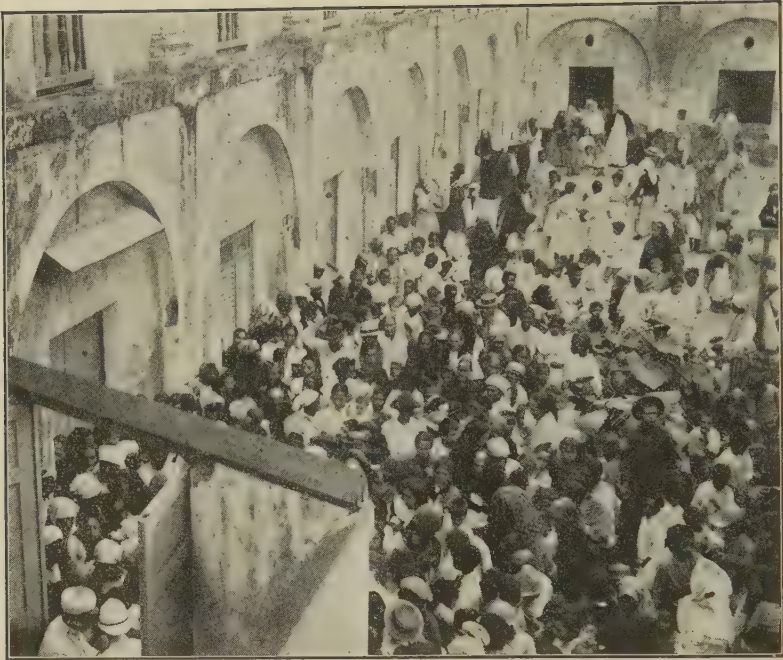
"In the first department, where applications for help are made to a Spanish-speaking member of the society, we watched scores of tidy-looking women passing in slips of paper, upon which were written names of the articles desired—clothing, groceries, or medicines. Their faces, while they showed the marks of suffering, were kindly and intelligent.

"In the second department work is received, examined, and paid for, the garments put away and distributed among the extreme poor. In the third department the work is cut out and distributed. These women clamor for work and are ambitious to do it well. A look at the crowd of eager applicants shown in the illustration reveals their anxiety. In a fourth department clothing is issued. A visitor is employed to investigate every case. Medicines are given out from a dispensary by several native physicians, who give their services.

"In cases where the poor are likely to be turned out of their homes because of inability to pay their rent, a loan of from three to five dollars is made, which is re-

paid in smaller amounts weekly. There has not been an instance where the debt has not been paid. The young girls are special objects of care and attention, for in work and self-respect rests their salvation. A strict account of every person helped and every garment made is kept, and, although an expert bookkeeper examines the books periodically, the accounts have always been found correct. Of the magnitude of this blessed work, I cannot here speak. The society now desires to build a maternity hospital for these wretched women, whose sufferings at a time when comforts are needed are beyond description. The means for such a noble work would be provided at once if American women could realize the suffering of their unfortunate sisters."

Journeying to Ponce, on the southern coast, the Bishop found the largest town on the Island, with a population of rather more than 56,000. Unfortunately, the Rev. Frederic Caunt, who is in charge of the Church work in this city, was absent on a visit to the adjoining island of St. Thomas. There is an iron



WAITING FOR WORK AT THE AID SOCIETY

church here, built a number of years ago by the Bishop of Antigua when the work was under the direction of the Church of England. For many years the church was closed. In August, 1898, some of the Churchmen among the soldiers in General Miles's army reopened it and held lay services. Everything was in a state of disorder and decay. The hurricane of August, 1899, wrecked the building badly, and, although it has been repaired, it is sadly inadequate to the needs of the work. For the benefit of those who wish to do something practicable, the Bishop points out that adjoining the present church there is an admirable piece of property which can be bought for \$5,000. He believes that it should be secured at once and a church erected upon it. During the Rev. Mr. Caunt's recent absence in the United States the services at Ponce have been maintained by Mr. Howe, who has acted as lay-reader.

Mayaguez, on the west coast, is another important town of 36,000 people. It has

been impossible as yet to secure a suitable place for services. Through the kindness of Army officers, the local theatre was obtained for the Bishop's visit and a service was appointed for five o'clock. A large congregation gathered, but owing to rough weather the Bishop's steamer was delayed, and when he arrived the people had left the theatre. Special messengers were sent by the commanding officer throughout the town, and by seven o'clock 250 people had reassembled.

For some time the British Vice-Consul, Mr. Monefeldt, acted as lay-reader at Mayaguez, but when the Presbyterians established a mission and a school, he felt that he should give them his support. With the planting of a suitable mission of our Church, Mr. Monefeldt's interest and influence would again be exerted on its behalf.

In a private house at Arroyo, another southern coast-town, the Bishop held service with a good congregation, includ-



THE ROMAN CHURCH AT GUAYAMA

ing a number of Romanists, while a Spanish gentleman furnished the music.

A drive of eighteen miles over a beautiful military road brought the Bishop to Cayey. "The journey," says he, "was a revelation of beauty such as I have rarely seen in any part of the world, unsurpassed in its wealth of tropical trees, flowers, and fruits. The peculiarity of the mountains is that they are cultivated quite to the top in coffee and tobacco."

At Cayey, the Bishop was the guest of the commanding officer, and held a never-to-be-forgotten service at the barracks. Besides the English-speaking residents, a few Puerto Ricans and over a hundred soldiers were present. At the close, many of the soldiers came to the Bishop, and as they shook his hand, said with tears in their eyes, "The only trouble is that it was too short. It is the first service we have had during the year our troops have occupied the town"; while one English resident said, "It is the first service I have heard in the two years I have been here." Well might the Bishop say, "My heart burned as I remembered

the temptations surrounding these young men. It was a pleasure to meet Army officers and others, who said to me, 'You baptized me when a child,' or, 'You confirmed me.' One said, 'You confirmed my father and mother, and then myself, and now I want you to confirm my boys.' A soldier convalescing from typhoid fever in the hospital said to another, 'I must hear the Bishop to-night if I go on my hands and knees.'"

Bishop Whipple is convinced that the first duty of the Church in the United States is to send a bishop to Puerto Rico. This must be done quickly. Precious time has already been lost by delay. There could be no field more attractive to a great-hearted shepherd of souls, both because of the difficulty of the work and the certainty of the harvest. A man is needed of profound sympathy, wise executive ability, and the hopefulness of his Master. Nothing less than such characteristics will enable him to grapple with the difficulties and solve the problems by which he will be confronted.

Next, if the Church is to meet the responsibilities which God has placed upon her, suitable buildings must be erected in the prominent centres of influence, beginning at the capital, San Juan. Puerto Ricans, like Cubans, cannot understand why an Apostolic Church fails to provide a dignified and churchly place of worship. In the Bishop's opinion, the importance of this cannot be exaggerated. A glance at the illustration, showing the room in which services of our Church are now being held, will indicate the reality of the need. This room is occupied during the week by the members of a literary club. Inadequate as its accommodations are, they must soon be surrendered because of other uses the club has for the building.

The third need was voiced by a prominent Puerto Rican when he said to the Bishop: "Aside from the building of churches, which are absolutely necessary for success, you must have a body of itinerant missionaries who can speak the Spanish language, and who will visit from house to house, until you can train a native ministry." It is Bishop Whip-

ple's opinion that it would be wise to commission devout men as colporteurs, catechists and lay-readers to visit the homes of the people and awaken in them the love and confidence which can only be aroused by personal touch.

"I confess," says the Bishop, "that my heart was filled with sorrow at finding that the Church had lost so many golden opportunities for work in the island, for lack of a resident bishop. It is an impossibility that such a field as Puerto Rico, with its many awful problems, can be cared for by a bishop residing in the United States. No one knows better than I the difficulties which beset our way, but there never will be a difficulty which God cannot overcome.

"For all the sin, sorrow and ignorance of Puerto Rico there is but one remedy—the Gospel of Jesus Christ. It will do for these poor souls what it has done for the people of every race and clime. There is no room for discouragement if the work is entered upon with faith and hope and in the strength which comes from God."



PUERTO RICAN COUNTRY FOLK



A TYPICAL STREET IN INDIAN TERRITORY

The Work in Oklahoma and Indian Territory

BY THE RIGHT REVEREND FRANCIS KEY BROOKE, D.D.

THERE was something very striking, almost picturesque, in the rapid inrush of people when the various Indian reservations were opened for settlement, beginning with "Old Oklahoma," in the spring of 1889. The people and the conditions are just those of all new western communities in agricultural regions. The people came largely from the neighboring states, Kansas and Texas, though there is an admixture of those from further north and further east. This does not mean that they were born in Kansas or Texas, but that they had lived there for a few months or for many years. They came for the one purpose, of "bettering themselves"—to make a new start in trade or professional life, to own a farm instead, of renting one, to begin again

when drought and mortgage had driven them from other experiments. I suppose that three out of every five Oklahoma families, in town or country, have some time or other been much better off materially than they now are and have lived more comfortably. This is true even with the greater prosperity of the past three years. In Indian Territory conditions are somewhat the same as regards newer comers, but there is the older and more stable element of the 70,000 civilized Indians, two-thirds of whom are, to all intents and purposes, white people. Here, too, there is a much larger proportion of Southern people. Save in a few of the towns, Indian Territory is as much a Southern community as Arkansas or Texas.

What is the Church's work in such a

field? Plainly, of a most prosaic, plodding kind. The Bishop must go into each town or village as rapidly as he can, advertise a service, call on such people as he knows or hears of as Churchpeople, have the best service he can in hall or private house or borrowed church, consult with the people, find out what they are willing to do to help him establish the Church's services there, and act upon the outcome. Sometimes that outcome is a body of interested, active people who bestir themselves to raise a subscription for the support of services,

while giving his time to the mission, so far as he can.

Then come varying fortunes. Perhaps the people take hold and work faithfully, but sometimes they squabble among themselves; sometimes the church at once makes itself felt in the little town and there is encouraging ingathering. Sometimes the heterogeneous band of people, few though they are, fail to sustain and work with the man who is sent to them. And sometimes it is hard to fault them for their failure, for some of the men who come to us to do this



ST. ANDREW'S CHURCH, LEHIGH

to buy a lot, and, with the Bishop's aid, to build a little church. Then the missionary is found. He is usually an elderly man, whose family are grown up and self-supporting, or a younger man, just beginning his work as a student for the Ministry as a lay missionary or deacon, or (but very rarely) a young graduate from one of the theological schools. Two or three or more towns are grouped together and the missionary goes to work. Sometimes this is delayed till there is a little church and a cheap little parsonage ready, the Bishop mean-

work are not fitted for it, earnest, honest and useful though they may have been elsewhere. In any case no great Church strength can be developed at once. Confirmation classes are presented and then melt away in the shifting of people from the older to the newer parts of the same field. The people are worldly, hard worked, busy in chasing the dollar or laying traps for it.

The other religious bodies have many more people ready to be influenced by reason of education and inherited prejudice. On the other hand, there are

many in all the towns untouched by non-liturgical worship and revolting from much in the methods of revivalism and the sectarian rivalries that are always seen at their worst in new communities.

Working in this way, we have organized missions in some twenty-five towns and in one country neighborhood. Sometimes no organization can wisely be made. The Churchpeople can only be encouraged to hold together, to teach their children the Church's ways, and wait for such services as the Bishop or

inadequate ingathering. In many of our missions the most faithful and reliable people we have are those who, two years ago, or three, or six, cared nothing for the Church.

In a lonely farmhouse, a month ago, I confirmed two people, husband and wife, one seventy-three, the other almost threescore. Both had seen many of the changes and chances of Western and Southern life. As children in Virginia, both had been baptized many years before. To both their confirmation meant as much, I believe, as to any whom I



THE RAW MATERIAL

some of the missionaries can give them, perhaps regularly once a month, perhaps only at irregular intervals. Only one mission in the district has two services a Sunday. Only eight have a service on every Lord's Day. Every clergyman has charge of from two to six points.

Does it do good? Is it worth while? We think so. If we are to lay foundations, this is the best time for doing it. If we are to make the people feel that the Church cares for them, we must at least lay a light hand on them. And while much of our work must be and is "holding our own" and laying foundations, still there is steady and not wholly

have confirmed or presented, homely and unpropitious as were the surroundings and meagre as were their opportunities. In another place, in Indian Territory, a village of 200 inhabitants, one earnest girl, part Indian, a teacher in one of the Government Indian schools, and one Churchwoman in the village, the sister of a well-known Eastern clergyman, asked me to send some one to conduct services. In two years ten have been confirmed. Most of them had been utter strangers to the Church. No church was built, no ground bought, and there was no permanent organization. They paid for all they received, paid far more in proportion to their

means than many I have known who had daily services. Now all but three are gone, and it has been necessary to discontinue the services. In one sense, there is nothing to show for it—that is, there is no permanent foundation laid. But souls have been helped, taught, gathered into the Church. This is true in greater or less measure of a dozen places and is typical of our work.

There are the discouraging features also. Seven years ago, in a town of 3,000 inhabitants, was the strongest, most intelligent and energetic little band of Church-folk we had. The town was the seat of the best of the territorial schools. Largely by their own earnest effort ground was bought and by far the most attractive little church in the district was built. I think that even the shrewdest forecaster could not have foreseen that in four years death, disaster, removal and change would leave that little church almost wholly without a congregation. But so it is. There are as many or more people in the town as there were seven years ago, but they are all alien to the Church and there is at present no ingathering. It is temporary defeat, but it will not always be so.

We have one Indian mission, that carried on among Cheyennes and Arapahoes by one white and one Indian missionary. It has a mission house, one cheap frame chapel and a little house for the Indian deacon. Its work is of the slow, patient

sort—the gradual winning of the confidence of the Indians, and the still slower bringing of them to the appreciation of the beauty of self-support, industry and faithfulness. It cannot be done in a hurry. There are a hundred malign influences at work.

Again, perhaps justly, though sometimes we feel with a spirit of rather carping parsimony, it will be asked: "Does the work pay?" Again, in all soberness, I answer, "Yes." In white work last year we kept seven priests, two deacons and two lay-readers at work. From their fields they received about \$3,800; from outside aid about \$3,000. So far as statistics can show, the results of their work were these: Services were maintained in forty places; 117 persons were baptized and eighty confirmed; 800 communicants were looked after and about 500 children taught in our little Sunday schools.

It is a small work, but so is the expenditure, very small. I question whether there is any more economical mission or parish work anywhere. We have twenty-two churches, nine rectories, a Bishop's house, a hospital. They could all be replaced to-morrow for less than \$50,000. We have been seven years getting them. We could do much more if the Church would trust us with more money. But we shall keep on trying to do the best we can with the men and women and money we have.



AN OKLAHOMA RECTORY



TRINITY CATHEDRAL, TOKYO

The Consecration of the First Bishop of Kyoto

BY THE REVEREND CHARLES H. EVANS

WHEN the history of the Church in Japan comes to be written the Feast of the Purification in the year 1900 will be one of the dates about which must be grouped the facts of the Church's growth, and from which epochs are reckoned. On that day, in the city of Tokyo, the Rev. Sidney Catlin Partridge, for fifteen years a missionary in China, was consecrated the first Bishop of Kyoto. He was the first Bishop ever consecrated in Japan, while but one other—Bishop Boone, of Shanghai—has ever been consecrated in the Foreign Mission fields of the American Church. It was an event deserving the most solemn commemoration, and every effort was made to observe it worthily.

The four English Bishops in Japan, together with a large number of the Foreign and native clergy, and many representatives of the laity from all parts of the Empire, assembled for the service.

February 1st was set apart as a Quiet Day for the bishops and clergy, Bishop McKim giving the meditations.

At half-past six on February 2d there was a Celebration of the Holy Communion in Japanese, followed by Morning Prayer at half-past seven and by a Celebration in English at eight. Shortly after ten o'clock the procession crossed the street from the parish house to Trinity Cathedral. The church was already crowded with a congregation of more than five hundred Japanese and foreigners. At the head of the procession the cross was borne by the Rev. Allan W. Cooke, one of the younger clergy of the American Mission. Then came two priests, one American, one Japanese, as masters of ceremonies. They were followed by twenty-six catechists and forty-six Foreign and native priests and deacons, who immediately preceded the Bishop-elect, with his attendant priests,

the Rev. T. S. Tyng, of the District of Kyoto, and the Rev F. L. H. Pott, of St. John's College, Shanghai. Last in the procession were the four English Bishops, the Right Reverend William Awdry, D.D., Bishop of South Tokyo; the Right Reverend Hugh James Foss, D.D., Bishop of Osaka, the Right Reverend Henry Evington, D.D., Bishop of Kyushu; and the Right Reverend Philip Kemball Fyson, M.A. Bishop of Hokkaido, with the Right Reverend Frederick R. Graves, D.D., Bishop of Shanghai, and the Right Reverend John McKim, D.D., Bishop of Tokyo. The Rev. J. K. Ochiai acted as Bishop McKim's chaplain.

Passing through the lines of on-lookers who had been attracted by the unusual sight, the procession entered the cathedral. The bishops proceeded to the chancel where the venerable Bishop Schereschewsky, one of the veterans of the Foreign mission field, whose infirmity debarred him from the procession, was already seated awaiting their arrival. The choir was taxed to its utmost capacity to provide seats for the most of the clergy, a few being obliged to sit in the front pew, and the catechists being given chairs in the space between pews and choir. The noble hymn, "The Church's One Foundation," was the processional, and as the procession passed through the crowded cathedral to the inspiring music of the many voices, in every devout heart there welled up a silent *Te Deum* for the blessings bestowed by the Master upon the efforts of His few but faithful followers who were the pioneers in this land. Bishop McKim, as Consecrator, began the service, the Bishop of Osaka reading the Epistle, and the Bishop of Kyushu the Gospel.

The Sermon

The sermon was preached by the Bishop of Shanghai, for years the intimate friend and fellow-worker of Dr. Partridge. It was a direct and effective statement of the meaning of the office of a bishop and the place the office occupies in the Christian Church. It is an office venerable for its antiquity, for the power it confers, for the long line of

saintly and learned men who have adorned it from the earliest times. But its full significance can only be understood when we remember the words of our Lord, spoken to His Apostles, "As My Father hath sent Me, even so send I you." From the day of our Lord's Ascension we find the Apostles the recognized rulers of the Church, not ruling arbitrarily or without the aid of subordinate officers, but still those on whom the Church depended for guidance and direction. They in turn transmitted the trust they had received to others who had proved their worthiness by their zealous work, so that at the close of the apostolic age we find that in every place where there is a Church there is a bishop at its head, accepted as its recognized leader. Ever since those days the office has been handed on and the men who have been chosen to exercise it have knelt before the bishops, solemn words have been spoken, hands have been laid upon them and they have gone forth to their work, as Christ's witnesses to the world.

A man called to the office of bishop is called less to honor than to humility. He is not called to leisure, but to a hard and laborious life, to spend and be spent in the service of his fellows. Every true bishop claims for himself not apostolic honors but apostolic labors. However men might doubt the adaptability of the episcopate to the new conditions and demands of the mission field, these have merely meant that the office was to throw off accretions and return to an earlier and simpler day, to the conditions under which it originally sprang into being. In the mission field, as elsewhere, the episcopate has vindicated by results its right to rule. It has spread to every land. It has shown that it can dispense with honors and endowments and diocesan traditions and go forth for the conversion of many nations, differing in civilization as in language. It relies on its right to witness and labor for Christ.

The place of the episcopate in missionary work is a great and necessary one. When the Church is first carried to Foreign lands, there is not the help of well-ordered law and custom. The converts need some one to whom they can look up,



THE BISHOPS, CLERGY, CATECHISTS AND CHORISTS

about whom they can rally as a leader. Customs and canons come later. What is needed at the start is a man. In questions concerning faith, the bishop's office is important, for he represents the unchanging witness of more than eighteen centuries to the historical facts of the Creed.

We think to-day of bishops who have passed to their rest, leaving to the Church the encouragement of their glorious example—Chase and Kemper laying the foundation of the Church in the Western States; Selwyn and Field in their labors in New Zealand and Newfoundland; Steere and Smythies, the great-hearted leaders, in Africa; Patteson and Hanington, who gave up their lives as martyrs for their Lord.

A Heritage of Service

Turning to Dr. Partridge, Bishop Graves then said:

"My brother, it is no small thing to enter upon an inheritance made rich by such glorious and saintly lives as these. Let them be to you an inspiration and an example, and fill your heart with love and reverence for a Church that can number amongst her sons such true heroes of the faith.

"You have been called to a weighty office, and yet you come not unprepared. Your years of service in the mission field have taught you forbearance and patience and self-control. They have enlarged your sense of the value of souls, they have gifted you with pity for ignorance and suffering, they have made your heart at once strong and loving, and these gifts go with you to the new field and the higher office to be consecrated to a fuller use.

"And the word that I would leave with you to-day is no other than the word of the text, that in every act of your episcopate, in every hour of your life, you would realize that you are sent as Christ was sent to lessen the sin and misery of the world, and that your hope and help are only in this, that you are His witness and His servant.

"So through all the toils and trials, the disappointments and misunderstandings that the years may bring, as in the brighter hours of encouragement and of

joy in work well done, you will maintain a humble heart and a steady mind, because He who has called and sent you will be with you to your life's end."

The sermon was interpreted into Japanese by the Rev. J. S. Motoda, Ph.D., Headmaster of St. Paul's College, Tokyo. The service was in the Japanese language, with the exception of the sermon, the promise of conformity, the questions and answers, and the words of Consecration. Bishops Schereschewsky and Graves presented the Bishop-elect, and the testimonials were read by the Rev. J. Y. Naide, a priest of the District of Kyoto. The Right Reverend P. K. Fyson, Bishop of Hokkaido, read the Litany. The solemn singing of the *Veni, Creator Spiritus*, created a most profound impression upon all who heard it. In the consecration were joined the Churches of America and England by the three American and four English Bishops.

Bishop McKim was assisted in the Celebration of the Holy Communion by the Right Reverend Dr. Awdry. The offerings of the people were taken by four Japanese deacons for the work of the Board of Missions, and amounted to about *yen* 100. The procession left the cathedral singing the missionary hymn, "Jesus shall reign where'er the sun." One could but feel, as he saw what strides the Church is already making, that the prophecy of the hymn was slowly but surely being fulfilled in our day.

A short time was spent in the parish house in congratulations and expressions of esteem and good-will to the new Bishop, and then the entire body of those who had formed the procession again crossed the street to the west end of the cathedral, where the accompanying photograph of the group was taken. But one thing was lacking to the completeness of the occasion. To the great disappointment of all, the Right Reverend C. M. Williams, D.D., the first American Bishop in Japan, and the venerated patriarch among Missionary Bishops in the East, felt unable to leave Kyoto at this time. It was also greatly regretted that the Rev. Y. T. Liu, the associate and former pupil of Bishop Partridge at Wuchang, was so delayed by stormy weather

that he was unable to arrive in time for the consecration. His presence would have made the gathering almost complete as representative of the entire Anglican Communion in the Far East.

Had the cathedral been twice as large as it is it could easily have been filled. There were perhaps 500 present. The body of the church was reserved for the Japanese. The Foreign guests were seated in the transepts. Most prominent was the venerable Bishop Nicolai, the head of the work of the Holy Orthodox Church in Japan, whose name is revered throughout the country in much the same degree as that of our own Bishop Williams. In addition were to be seen the Ministers Plenipotentiary of the United States and Great Britain, the Hon. A. E. Buck and Sir Ernest Satow, K.C.M.G., with some of their secretaries and attachés, Baroness Sannomiya of the Imperial Household, and others.

In the afternoon, a reception was given to Bishop Partridge by the representatives of the various dioceses of the Nippon Sei Kōkwai (the Holy Catholic Church in Japan). Addresses were made by Bishop McKim and a number of representative Japanese clergymen. The Bishop replied in words which showed how deeply he felt the meaning of this day to himself and to his flock, as well as the whole body of believers in this land. To those who remain of the early pioneers it must have been a day of devout thankfulness to Almighty God that He had blessed their efforts with increase, and that what they had sown amid difficulty, danger and disappointment had now begun to show signs of the divine life committed to His Church.

Notes

ON the day after his consecration, Bishop Partridge had the advantage of joining the Bishops of the Nippon Sei Kōkwai in a conference for the discussion of many important matters, in connection with the Church's work in Japan. In the evening they were entertained at dinner by the Hon. A. E. Buck, Minister

Plenipotentiary of the United States at the Japanese court. Many receptions were given in honor of the new Bishop and he had every opportunity of becoming acquainted with both Foreign and Japanese residents in the capital. The Bishop preached to both English and Japanese congregations in Holy Trinity Cathedral, February 4th.



THE service in Trinity Cathedral, Tokyo, on the evening of February 11th, was of deep significance. The sermon was preached by the Rev. Y. T. Liu, who had come all the way from Wuchang as a native representative of the Church in China to attend the consecration of his long-time friend. Unfortunately, owing to storms, his steamer was delayed, and he arrived too late. In his sermon he conveyed greetings from the Church in China to the Church in Japan. It was preached in Chinese, was rendered into English by Bishop Partridge and thence into Japanese by Mr. Daito, a student in the Divinity School. In the consecration of the Bishop a new and strong link seems to have been forged to bind together the Churches in China and Japan. As the Bishop stood between his Chinese friend and co-worker and the newly-found Japanese assistant, acting as a means of communication between them, it was impossible not to be deeply impressed with the possibilities before these young but vigorous Churches of the East.



BEFORE leaving Tokyo, for his Jurisdiction, a number of receptions were given to Bishop Partridge. Among the most interesting was that at the home of Bishop and Mrs. Schereschewsky. The Bishop, who was the third Bishop of our Church in China, has been living in Tokyo for several years, engaged in translational work. Thus the former Bishop of the China Mission was able to offer the hospitality of Japan to the new Bishop coming to the Empire from fifteen years of missionary service in China.



THE VILLAGE COBBLER
 From "*Village Life in China*"
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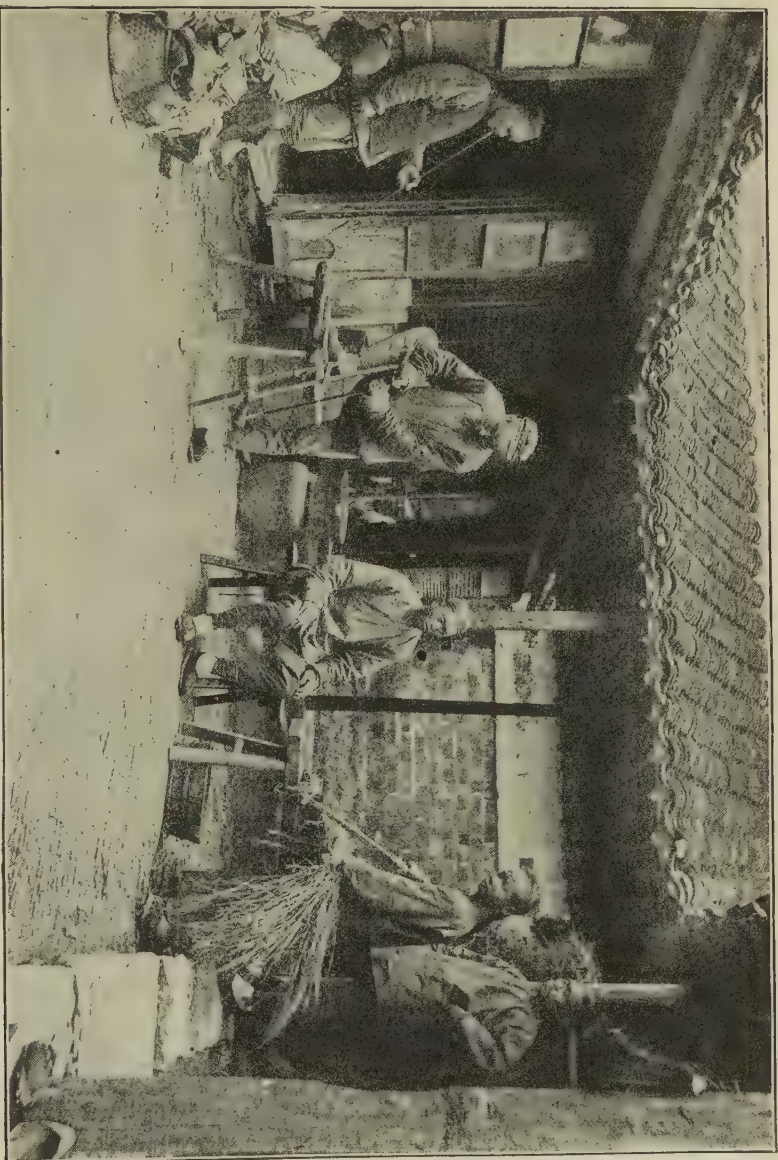
A Village Visitation in China

BY THE REVEREND GOUVERNEUR FRANK MOSHER

IN the course of a two weeks' visitation among the villages of the Kia-Ding district I have found many signs of promise for future growth. This is not to say that people are beginning to come in such large numbers that they cannot be cared for and taught; all missions have but the one report of "patiently waiting" to make of work in the neighborhood of Shanghai, especially if what has been accomplished is viewed in comparison with visible results in other portions of the Empire. For many years now, patiently and uncomplainingly, the veterans of our mission have sown the seed broadcast, and with really wonderful fortitude have been content to do so without more hope than came from occasional periods of apparent receptivity on the part of the people; and yet, to-day, after all these alternate hopes and disappointments, the work in the country stations is far from robust.

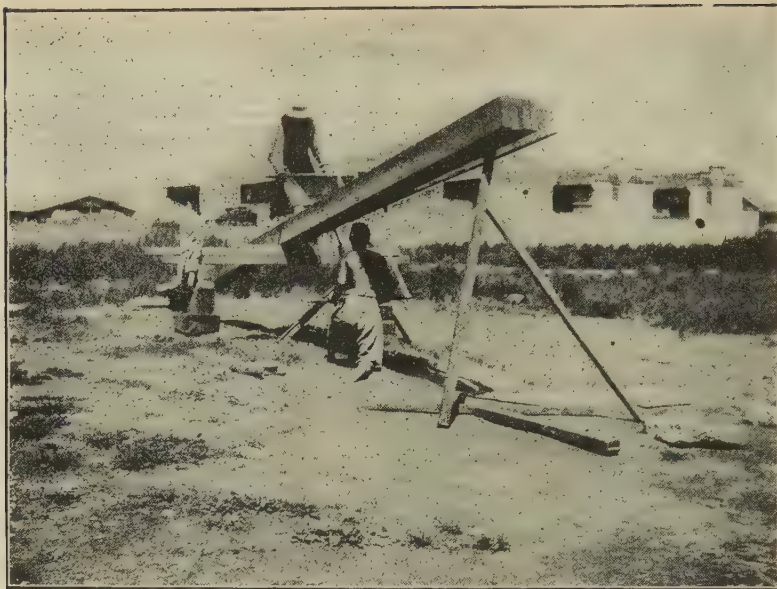
A Change of Tactics

Recently an effort has been made to change tactics some; to stop sowing as it were, and to begin to reap. Street-preaching has for the most part been stopped, and individual, hand-to-hand work substituted. The preaching-halls have been changed into guest-rooms, and the resident worker, instead of endeavoring to draw in the crowd for a general preaching, now devotes his effort to leading in one or two—or as many as care to come, for a drink of the inevitable tea and a puff at the only less inevitable water-pipe—who will sit down and talk to him as well as let him talk to them. The great result is, of course, still in the future. That the plan works well in the province of Hupeh, six hundred miles away, would seem to be no sure criterion of its success here. One thing, however, does seem to be certain; without the



CHINESE VILLAGERS AT HOME

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SAWYERS PREPARING LUMBER

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preparatory fifty years of broadcast sowing, the present *attempt* to reap could never be made.

Misunderstandings

A great difficulty is the failure of the Chinese to disconnect Baptism and free rice. At Wong-doo, where we were comforted by finding a young man of twenty-two who has served his six months and already been admitted catechumen, we found also his father and mother interested. But ten days later, when the native priest visited the station, it developed that the parental interest took its form of willingness to the son's baptism because of their expectancy that they should be relieved of his support when he once had become a full Christian. And this in spite of the fact that "not a cash, no job," had been so carefully explained to the candidate that he understood it perfectly and continues his interest purely from conviction. This was to us an evidence of the wisdom of an eighteen months' probation before Baptism. Parents are all powerful in China,

and however single may be this young man's motive, it is well to have time for the matter to be fully understood by his parents before the Sacrament is administered to him. The station in Wong-doo has not been opened quite two years; the native worker teaches day-school all day and instructs inquiring persons at night. Though only one has become a catechumen, many others have "heard," and there are three whom we hope will put their names on the list.

Typical Villages

At Fong-t'a we have an older work, with nearly twenty Christians living in the village or its neighborhood. One person curious, and one on the books as an inquirer mark the present advance. . . . T'a-tsaung and Zang-zok, in both of which places there are deacons resident, show that three years of work have made the people begin to ask questions among themselves.

Liu-wu, a bustling, busy little town on a creek and only two miles from the Yang-tze, has a large boating population

and the trade which such a situation brings. Here we found a catechumen of two months' standing, who has brought in three other men. And one of these, who has been too fond of looking on the cup when it is red, has entirely broken himself of the habit since he has been coming to our catechist's house. For this we have received hearty thanks from his elder brother, the head of the family. Also, here we found two other catechumens of less than six months' standing.

Kia-Ding is our central station, where we have a native priest and a catechist resident within a little compound, and where is our little chapel. It has always been a hard place in which to make gain, and yet there were seven or eight who came to our Sunday morning service, though the front gate was not thrown open in invitation. We have a catechumen, and a few who are interested, but not as yet on our books here. One of the pleasant features was the hour of Bible study on Sunday afternoon, when the catechist led the three women and the children who live in the little compound through the lesson for the day in Mr. Rees's translation of Dr. Gwynne's catechism. It was inspiring to see the children use their Bibles, and to see the interest taken by both young and old.

The Real Gain

It is evident that the promise in these stations is not, so far, that of great numbers. It is in the spirit of the people. There is no doubt that those we saw are Christians; more than that, they seem to be better Christians than they were a year ago. There can be no doubt that the work of the past throughout these smaller places has been a good work; the Christian life has been given to the heathen people, and it is a Christianity that is seen to grow from year to year. The patience of the past work has not been in vain; the present workers have nought but reverence for those who have begun and sustained this work through the initial period of wide sowing and scant reaping.

Boone School's Farewell to Mr. Partridge

BY MISS M. C. HUNTINGTON

THE day Mr. Partridge left Wuchang, on his way to Tokyo for his consecration, I was taking my walk on the asphalt on the Bund, when I saw on the street, where most of the people walk, a procession coming. In front walked Mr. Partridge and Dr. Borland, and behind was a long and brilliant line, the eighty Boone School boys, the native teachers and the native clergy, all in their best array, but with sorrowful faces, escorting their dearly-loved head on the first stage of the journey which was to take him from them for always. The Chinese winter clothing is often colored brightly with great variety, long gowns or robes of all kinds of blue, light, dark, and medium; black, plum-colored or blue jackets; trousers showing below the gowns (particularly when held up from the mud), green, yellow, indeed, any color, and besides many of these wore scarlet or purple "wind hoods," for the weather was very cold. A "wind hood" is shaped something like what used to be called a Havelock, and made for soldiers to protect the back of the neck from the sun, only it is longer, and has besides an under close-fitting part fastening beneath the chin, which is usually a different color from the outside; the outside may be red and the lining or close part lavender or green, or there may be any other combination.

When I reached home the boys were all standing on our lawn, very loath to leave their friend of so many years. Mr. Partridge spent two days with us in Hankow, saying good-by to his many friends, both native and Foreign.

All the boats here seem to start at night. Mr. Partridge's boat was advertised to leave at eight, so we had dinner at six that he might not be hurried. Some who went out from the dining-room at seven came back and said that "There isn't standing room out there." In the dim light of the

hall lamp it was very picturesque; in the centre the few Foreign men, Mr. Partridge prominent among them, the heap of luggage, the active-looking coolies with their carrying-poles preparing to take it up, and all the rest of the room filled with Chinese, and as far as you could see away from the front door into the darkness, bright costumes and dark faces all turned to the door for every possible glimpse of their beloved and trusted friend.

When he came out the fireworks began—mines, rockets, and then enormous bunches of fire-crackers keeping up a steady sound for minutes. When these were over the whole assembly moved slowly down to the boat, as escort. If the Japanese care half as much for him as the Chinese do, he will be able to do a great work for them, and there can be no doubt but that the qualities which have endeared him to men here would do the same for him anywhere.

Announcements

Concerning the Missionaries

Africa

INFORMATION has been received that the Rev. Dr. Hope and wife and Miss Sara A. Woodruff arrived safely at their destination, St. John's Station, Cape Mount, Liberia, on the 24th of January.

China

THE Rev. J. Lambert Rees and wife were leaving Shanghai February 3d for their vacation in England. Later in the season it is the purpose of Mr. Rees to come to this country and, by the desire of his Bishop, to meet appointments to present the work of the China Mission to the Church.

MISS GERTRUDE B. MOSHER, who has resigned from the China Mission, sailed February 4th and duly arrived home.

Japan

THE arrival at Yokohama of the Rev. J. Lindsay Patton and family, who sailed from San Francisco on the 24th of January, has been reported. They proceeded at once to his station at Osaka.

IN Trinity Cathedral, Tokyo, on the Fifth Sunday after the Epiphany, February 4th, the Bishop of the Jurisdiction advanced the Rev. J. K. Ban to the Order of Priests. He will continue his work as chaplain of Holy Trinity Orphanage, Oji.

THE Rev. R. W. Andrews and Mrs. Andrews are to be stationed at Mito. This is a town near the eastern coast, about

eighty miles south of Tokyo. It will be a new station for our Church. In fact, no other missions seem to have been established there.

MISS IRENE P. MANN sailed from Yokohama for San Francisco March 14th, and will return to her home in Virginia for rest and recovery of health.

THE Reverend S. Harrington Littell writes from Wuchang that the hymn, "Jesus calls us o'er the tumult," which is widely known as the Brotherhood of St. Andrew hymn, has been translated into Chinese, and was sung for the first time at his ordination to the priesthood on St. Andrew's Day last. "The vested choir and chorus of eighty boys sang the hymn heartily to the tune of *Wills*, while the rest of the 400 Chinese in the church sang it lustily to no tune, for unfamiliarity with tunes is no reason for not singing to the ordinary Chinese Christian." The Rev. Logan H. Roots, who made the translation, says it was not an easy matter by any means, because of the large amount of metaphor, such as "calls us o'er the tumult of our life's wild, restless sea," and "from the worship of the vain world's golden store." It requires great skill to get such expressions briefly into Chinese. Mr. Roots explained the meaning to two of the Chinese deacons, who did the actual work of translation.

What Might be Done for Mexico

BY THE REVEREND HENRY FORRESTER

ALL appearances indicate that the Church in Mexico has entered on a new era of life and growth. For several years we have been preparing for this by establishing competent men in important cities and by distributing literature suitable for our propaganda work. Less than we desire has been accomplished because of the lack of buildings and the insufficient number of helpers. This condition was caused by another—the absence of the means to purchase the former and support the latter.

Last September the late Mrs. Brunot, of Pittsburg, gave us \$5,000 for our extension work. This immediately opened the way for carrying out plans formed long ago. A meeting of the Executive Committee of the Synod—five presbyters and five laymen—and all the clergy was immediately held. The best means of using the money were fully discussed. The unanimous conclusion was that three things were necessary to a successful extension of the Church: 1. The printing of more literature. 2. The employment of more persons for distributing it and for propaganda work. 3. The securing of properties in important cities which would serve as centres from which our work of extension might be carried on.

We put the first two plans into operation at once. The results in these few months have been encouraging. Many persons have for the first time been made acquainted with Church principles and practices; a good number have accepted them and prophesy a great future for the Church as soon as she becomes known to the people. Our literature is attracting much attention. In all directions we find evidences of the interest it is arousing among the people.

The securing of property is a more difficult matter. Mrs. Brunot preferred that the larger portion of her gift should be devoted to spreading information about the Church among the people. Still it is absolutely necessary to have adequate buildings of our own if we are to establish services and exercise a permanent influence. It is fatal to depend on rented

properties. They simply cannot be had, and if they could, it would be only at extravagant prices.

In one important city a house was offered us for \$2,250. It was suited for our purposes and cheap at the price. We bought it, and by spending \$750 in repairs we have just what we need. The house does duty for a chapel, a school-room and a residence for the clergyman and the teachers. It is so good an investment that if worst came to worst it could be sold at a profit. But we have no intention of selling it if we can help it; we must keep it and use it. We shall be able to do this if Churchpeople in the United States will send us \$2,000.

We have just secured property in another important centre. The work here, under the direction of the Rev. J. A. Carrion, is exceedingly promising. The conditions are practically similar. We shall need another \$2,000 to enable us to have the permanent benefit of this important addition to our equipment.

There are other places of minor importance, where a gift of \$1,000 would relieve us of the necessity of using private rooms, or such huts as we can get, and enable us to secure a building that would add greatly to our influence and power for good. Among Spanish-American people appearances go a long way. Unless a certain responsibility and dignity attach to a place of worship the work is heavily handicapped. In the City of Mexico the situation is distressing. There is no place in which we can hold service, except in a little chapel of the Hooker School. Properly enough the school does not occupy a central location. This is advantageous for the school, but the result is that comparatively few of our people can get to the chapel services. Even if they should all come, only a few of them could get in.

A year ago the Church of San José de Gracia was closed by order of the city authorities, because of the injury it had suffered from the earthquakes. We were obliged to borrow \$1,500 to make the necessary repairs. There was an old

debt of \$5,000 on the building when it came into our possession. This, with interest for several years, is still owing. We have therefore been obliged to offer the building for sale. The highest offer that has been made does not amount to half the real value. Beyond question, the Roman authorities are watching us and hope to score another triumph over us by purchasing San José at a ruinous price, just as they purchased the Church of San Francisco some years ago. It is supposed that we shall be forced to sell soon.

The only way out is to secure sufficient money to pay the debts of San José and put it into a condition for use. Once this were done, the building could soon be sold for its full value and we could provide ourselves with a church in a better location. This would be much preferable to continuing in San José. To save this important property we need \$8,000.

Besides all this, the needs of the general work and of the Hooker and Gray Schools continue to press upon us. Last year we should have fared badly, had it not been for a legacy of \$1,000 from a Massachusetts Churchman. At the present time we are several hundred dollars short. We have had to spend a good deal on repairs on the Hooker buildings. To sum up the situation, we need:

For the two properties already acquired, \$4,000.

To repair the Church of San José and to release it from debt, \$8,000.

For the Schools, \$2,000.

For extension work in other places, \$1,000.

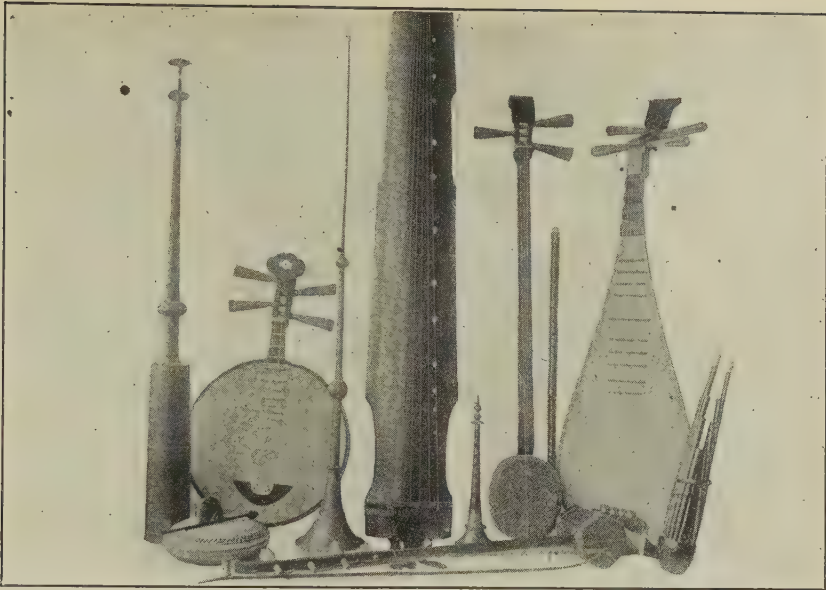
We know that there are many new and interesting fields needing the gifts of Churchpeople. While we earnestly desire money for the purposes mentioned, we would not have one dollar taken away from the new work that needs to be done elsewhere. Nor should we desire that whatever is given for our new buildings should be given at the expense of offerings for our general work and for the Schools. These get all too little at best. If the people of the United States could know the straits to which our workers are frequently put, their hearts

and their purses would open for the relief of these necessities.

This statement should not be concluded without a reverent and thankful acknowledgment of the many times and ways in which God has helped us in a special manner, or without the expression of our firm belief that He will continue to provide all that is good for us to have, if not all that we desire. These needs are stated in order that God's people may have the opportunity to become His agents in the accomplishment of His purposes.

What a British Official Thinks

A FEW weeks ago St. John's Mission, at Cape Mount, had a visit from Mr. T. J. Alldridge, one of the District Commissioners of Sierra Leone. He was greatly interested in what he saw, and surprised at the extent of the work. Although he had been on the West Coast of Africa for thirty years, he had never before visited the mission, and thought it similar in character to some of the small missions in his own district. His long experience naturally qualifies him to judge of such work; so that there is special significance in the message he sent to the mission on his return: "I am quite amazed and for the first time I realize what real mission effort in Western Africa means. I shall not fail to speak of your work with pride and satisfaction. It is a genuine comfort to me to see such immense efforts being made for the spreading of Christianity, and through it of civilizing influences." That this work is great not only in size but in quality one appreciates in reading Miss Higgins's words: "I have not begun yet to think much about going home. I think I need it, yet it seems hard to leave the work even now. It is wonderful how attached one becomes to a place where there is any value to be had from his life. I fear I am almost too practical—much more so than I ever was before; but I have so little time for any but the very practical side of life, and life seems so earnest here, and the work so great."



CHINESE MUSICAL INSTRUMENTS

Missionary Exhibits

Their Character, Purpose and Value

BY THE REVEREND LLEWELLYN N. CALEY

"Things seen are mightier than things heard"—*Tennyson*

THE great need in missionary work, as in all other Christian effort, is intelligent information; for nearly all objections come from those who are ignorant of the need for, and the result of, the evangelization of the heathen. The old saying is true, "They who know the least object the most." Realizing this truth, and knowing also that we remember a great deal better what we see than what we hear, about twenty-five years ago the Church Missionary Society of England organized a Loan Exhibition of various articles connected with the different missionary fields to give the needed information and to create interest in the work.

These exhibitions were found to be so useful that they have been held constantly in increasing size in the large centres in Great Britain, such as London, Brighton, Manchester, Norwich, Glasgow and Dublin; and in the United States in Philadelphia and New York.

A large one is also arranged for in connection with the Ecumenical Missionary Conference to meet this month in New York.

The general character of them all is the same. The intention is to provide an object lesson on a large scale of the missionary work of the Church; to show its extent and variety through the eye, as well as through the ear; and thus to increase the knowledge and deepen the zeal of those who do care for the cause of missions, and to arouse the interest of those who do not. The method adopted is to procure the loan of articles of interest connected with various missions, and collect them into separate courts, representing different spheres of work, with missionaries or other qualified persons to explain the articles, and to converse intelligently about the mission fields represented. If possible, these stewards are dressed in the native costumes of the country with which they are connected.



COURTS AT THE PHILADELPHIA EXHIBIT, EPIPHANY, 1899

The arrangements include courts, representing the different missions, which contain specimens of costumes, ornaments, household utensils, idols, arms, and other objects illustrating the daily life, the industries and arts, as well as the worship of the peoples represented. Also short lectures on various aspects of the work, illustrated either by lantern views, by models, or people in native costume. A literature stall for the sale of missionary books and publications is a very important adjunct; and we must not forget the large missionary boxes, which should be placed in conspicuous places to receive contributions.

In the later exhibitions in England a Medical Mission Department has been added, and has proved a great success, being both interesting and instructive. Illustrations are given of the care taken in surgical operations, and the instruments used are contrasted with the barbarous ones used by the native doctors; also the proper equipment of a mission hospital ward is shown as in ordinary

use. Another new and pleasing feature is the foundation of a choir to sing hymns set to native melodies, thus giving a good idea of the music of the various countries, or mission fields.

The Purpose

The aim and object of Missionary Exhibitions is distinctly spiritual. The Exhibition is no mere museum in which a philosophical acquaintance is to be made with the religions and customs of a strange and unknown people. Undoubtedly such knowledge on these subjects as can be obtained through the exhibits is included in the plan. But their special purpose is to awaken inquiry about, and to kindle interest in, the spiritual condition of millions of peoples who in all these centuries have never yet been evangelized by the Church of Jesus Christ.

A very different view is taken, for instance, of an African fetich or a Chinese idol, when it is realized that these things mean in those vast regions that the



COURT AT THE NEW YORK EXHIBIT, ADVENT, 1899

religious instinct is utterly subverted; that love, joy, and peace do not enter their worship at all; that from the cradle to the grave for centuries these people have thought how they could propitiate evil spirits and an angry god, instead of praying to a Father of Love.

From the sight of idols so hideous, so revolting, before which thousands, if not millions, have prostrated themselves and prayed to those ears that cannot hear, and to whose lips they have listened in vain for any word of mercy, peace, or hope, we learn the degraded condition of the heathen world; and from the instruments of slavery and oppression we learn indeed that "The dark places of the earth are full of the habitations of cruelty" (Psa. lxxiv., 20). Again, it is impossible, with object lessons thus provided to study the condition of woman in heathen and Mohammedan lands without seeing, as perhaps never before, what Christ has done and can do for woman.

From other of the exhibits, models and photographs of churches, school-houses

and hospitals, we get an idea of the splendid work which is being achieved through the influence and effort of Christian missions in their three great branches of labor—evangelistic, educational, and medical. And as we hear of the triumphs won by the soldiers of the Cross over ignorance, superstition, and sin, we are encouraged, like Carey of old, to "expect great things of God, attempt great things for God."

Also, as we contrast the cruel customs of heathen people—their slavery, polygamy, witchcraft, and gross ignorance, with the marvellous beneficial change wrought by the Gospel of the love and mercy of God, we shall dismiss forever the saying that the heathen may be left alone, they are happy enough without Christianity. We shall feel more strongly than ever, for now we have seen with our eyes what before we had only heard with our ears—that we must send to these people everywhere living in the darkness of heathen superstition and misery the glorious light and liberty of the Gospel of Jesus Christ.

The Value

There can be no doubt as to the value of such exhibitions; the crowds that attend and listen with so great interest to the object lessons and short talks in the



"LION GUARDIANS OF THE GATE," JAPAN

courts, or the illustrated lectures given in the lecture rooms, are sufficient evidence of that. At the exhibition held in the Church House, Philadelphia, in 1899, one of our Missionary Bishops said it was the first time he had ever been to a missionary meeting where the people were asked to sit close, and many were unable to get in at all. As an example of the general interest they create, over 35,000 persons attended the exhibition held in Norwich, England, some two years ago, out of a population of about 100,000. In Philadelphia over 3,000 attended the third day, and the Church House was crowded to excess, many being unable to gain an entrance.

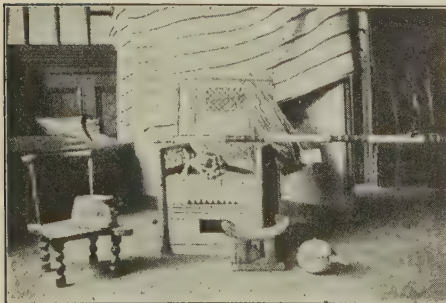
While pecuniary help is not the end in

view, it is well to know that such exhibitions have always been financially successful, and often large sums have been added thereby to the mission treasury. In fact, so successful have they been in Great Britain that requests have been made for them to be held for the purpose of raising money for some other Christian work, which, of course, have been courteously declined.

Another blessed result has been the increase of men and women volunteering for the mission field. In order to be prepared to give information concerning the Courts under their charge, the stew-



HOUSEHOLD SHRINE OF BUDDHA



AFRICAN FURNITURE

ards have read up the subject and have become so much interested in the field and the need for workers that they have in several cases offered to go and labor there. Thus in the two important factors of men and means the result has been very beneficial.

Increased interest has also led to increased prayer and more earnest effort on the part of large numbers who have attended these exhibitions. It seems impossible that it should be otherwise, for as we pass through those Courts we seem to listen to the silent cry from Macedonia. The peoples who made these

things, and who worship them, are saying: "Come over and help us!"

"Through midnight gloom from Macedon
The cry of myriads as of one;
The voiceful silence of despair
Is eloquent in awful prayer,

The soul's exceeding bitter cry—
'Come o'er and help us, or we die!'

"How mournfully it echoes on!
For half the earth is Macedon;
These brethren to their brethren call,
And by the Love which loved them all,
And by the whole world's Life they cry,
'O ye that live, behold, we die!'"



A CHINESE IDOL

The Pending Organization of the World

BY THE REVEREND WILLIAM R. HUNTINGTON, D.D.

IT took a long while to organize the "mineral kingdom," as we used to call it in the days before Darwin. The diamonds about which people are quarrelling in South Africa just now were not crystallized in a hurry. It took a long time to organize the vegetable kingdom, which was the next administrative task entered upon by the great Maker. This electric light by which I read was "sown," to use the Psalmist's phrase, ages ago, when tropical forests began transmuting themselves into coal. It took a long time to organize the animal kingdom, with its complicated hierarchy, reaching from the amoeba up to man. Why, then, should we wonder at its taking a long time to organize the

Kingdom of God? Why should we expect society, human society, to come to its perfection, its ultimate form, in any briefer stretch of time than was covered by the so-called "creative week"?

Some sixty elements, more or less, enter into the composition of the earth and all that it contains—a few of them abundantly, the most of them sparsely employed. Some sixty sovereignties, more or less, enter into the social framework of the human race as it exists to-day—a few of them regnant over vast populations, the most of them identified with lesser ones. To correlate these several sovereignties, or so many of them as show themselves fit for survival, in such a manner as shall make them mutually

helpful, instead of mutually antagonistic, is the attempt now half-consciously, half-blindly, going forward. It is the pending organization of a world which now, for the first time, begins to know the extent of its own area and the bounds of its habitation.

But what has all this to do with Foreign Missions, or Foreign Missions with this? Much every way. The true grandeur of a fiercely ridiculed movement is at last beginning to appear. Men who have their eyes open to what is going on around them are coming to see that an enterprise which they have been thinking meanly of all their days, under the name of Foreign Missions, is really one that has for its objective nothing less than what I have been calling the organization of the world. It used to present itself to their imaginations as a feeble and not very promising attempt on the part of a handful of pious people, more zealous than wise, to rescue a few "brands from the burning." It is now seen to be an adventure of cosmic scope.

The unification of itself throughout all lands is the high end of which the widespread family of man is just beginning to dream. The drift of thought and feeling is undeniably that way. There are a thousand petty arguments that make against such an outcome, but the one great argument, "God intends it," sweeps them all back; there are ten thousand petty obstacles of a practical sort blocking the way, but they shrink into insignificance as we listen to the august Voice which speaks and calls the earth.

But how dare you talk in this sanguine vein? asks someone. How dare you prophesy anything so hopeful as to the earth's future, in the face of what we see going on around us to-day? Was ever mankind more alert for war and destruction than they seem to be at present? Were the great powers ever so heavily armed or ever so eager to increase existing armaments? Are you aware that the late Peace Conference has become a laughing stock, and that the more eagerly its friends press its "sweet reasonableness," the more resolutely do the scoffers make them ready for battle? No, I am not unmindful of all this, neither am I

at all disposed to take refuge with calm acquiescence under the shield of the so-called "God of battles," as our militant parsons are doing with such alacrity. That seems to me a peculiarly paltry expedient. Because we see that great wars often result in the opening of doors in unexpected quarters, and the providing of straight paths where formerly was no thoroughfare, we ministers of religion too often fall into the mistake of glorifying war as if it were an essential condition of human progress.

But the Church is seldom worse employed than when engaged in stirring up the fighting instinct. The Church does well to be on the alert, to make the most of such opportunities for pushing its proper work as war puts in its way; but, aside from this, the less the Church tangles itself up with militarism, or lets its eyes be dazzled by the showy side of the soldier's calling, the better for mankind. An apostle has told us in very plain and easily understood words whence wars and fighting really come. Let that suffice for the Church's creed on this point, whatever the State's creed may be.

Religion stands for the *cohesive* elements in human life in contrast with the *divisive*; it aims to draw people together in place of cutting them asunder. There are three conceivable methods of unifying mankind, or, as I have called it, organizing the world. Let us glance at them.

I. The Method of Conquest

The first is the method of conquest, and has been adopted again and again in history, though never with anything more than partial success. The old world empires attained, some of them, to enormous proportions, but the most overgrown of them all never really arrived at anything like actual universality.

Either the conqueror was cut short in his career by death, or his hastily acquired provinces fell apart by sheer force of gravitation, or some rival *imperator* arose and took away his armor wherever he trusted.

The conquest of the world was often and again thought to be upon the very edge of achievement, but somehow it

never happened to be quite achieved. In modern times, the dream has been abandoned. We do not hear of world-conquerors any more. Napoleon was the last of those who ever came under suspicion of having designs against the human race. These are the days of the balance of power, and though the nations growl and mutter angrily whenever there is anything that looks like encroachment on the part of one or another of them, there is no serious expectation that one will swallow up the rest. There will always, it is held, be combinations possible that will safeguard the world against such a subjugation.

II. The Commercial Method

The second method of unifying the race and organizing the world is through the appeal to enlightened self-interest. This is the method known as the commercial method. The theory on which it proceeds is, that if the different races and nations can be persuaded to trade with one another on a basis of equitable exchange, we shall find ourselves gradually becoming more and more closely knit together, until finally a sort of mercantile millennium will have been reached, and the very heavens

"Fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with
costly bales."

So eager have the peoples of the West shown themselves to promote this sort of unity that in some instances the ports of inhospitable oriental nations whose misfortune it was to possess coast lines have been opened at the cannon's mouth, and the dignified seclusion of centuries broken in upon by assault. That this movement of trade, accompanied as it is by a marvellous and wholly unprecedented enlargement of our means of spreading intelligence, is to-day doing more than any formal action on the part of governments to draw the ends of the earth together is undeniable, and he must be blind, indeed, who fails to discern in it all the evidences of the working of a Supreme Mind, whose deep counsels war-ships and merchant-ships alike are helping to carry into effect.

But the question arises, Is this the

whole of it? Can it be that the mere interchange of commodities, the bartering of articles of commerce, the transportation of one set of products from East to West, and the reciprocal transportation of another set of products from West to East, is to fill out the measure of the life which Almighty God intended this planet of His finally to enjoy? Our imperialists seem to think so, but can it be? A nation wholly given up to commercial ideals confessedly fails to meet our conception of what a nation ought to be. Why should we not be equally exacting as to the standards we demand of a world? If there is a better life than the shop-keeping, possible for a race, why not also for *the* race?

III. The Method of a Common Loyalty

This brings us into the region of "high politics," indeed, even the politics of the Kingdom of Heaven, and it helps us to feel our way to a third method of unifying the human family. This third method will be found to lack the glamour and glitter of the first, and the ready-made popularity of the second, nevertheless it is worth taking into account. The third method we will call the method of a common loyalty. Nations accomplish their best life when they make an honest endeavor to live up to the standards established by their best men. The ideal heroes of a nation's past shape a nation's present and predetermine a nation's future.

We Americans are given to supposing that this is not so much the case with us as it is with the monarchical countries of the old world. We have outgrown personal loyalty, we say. It was a passion that clung to mankind in the days of its infancy; the ancients of the earth found it essential, but we are quit of it. Is that quite so? Have we really escaped from hero-worship and all that hero-worship means, by so simple an expedient as the mere changing of the form of government? Is it the fact that Washington's personality is a less potent element in our national life than Alfred's in England, let us say, Tell's in Switzerland, St. Louis' in France? Would not the con-

trary be nearer the truth? Is not the influence of our hero the strongest of the four.

Be that as it may, the point I am making is that if the united world is to be anything better when it comes than a mere syndicate or zollverein, it also as world must have what the single nation as nation, finds it necessary to have, namely, a commonly accepted ideal personality around which to group its enthusiasms and its loves. There is but one candidate for that vacant place, there can be but one. No one would dream of suggesting another, for He alone has ever been described as "the Desire of *all* nations."

You see what my plea is. I am pleading for the necessity of the world's finally accepting and adopting one uniform standard of character. At present moral standards vary. What is blameworthy in one country is often excusable, nay, even praiseworthy, in another country. This is because one of the religions has more light in it than the other, for it is religion that makes morality, not morality that makes religion.

Now it is the peculiarity of Christian morals that they are wrapped up in a wonderful way with the personality of Him from whom they take their name. Christ's disciples follow Him out of love. He does not rule them from without, He rules them from within. His law is written on the heart. Because we love Him we keep His commandments.

That divine-human society known as the Church is now, as for many generations it has been, busily engaged with the task of promulgating this Christocentric morality. It is seeking to do just this, to rally mankind around the person of the only One Who can unite them.

It seems to most lookers-on a rather slow method of calling the earth, and the response appears to them to come back somewhat sluggishly. The old plan of conquest was certainly more brilliant to the eye, and the modern plan of opening up trade seems to appeal more forcibly to the ordinary man of affairs; but then, if there is anything in this notion of hav-

ing a common standard of what a man ought to be, it may turn out that the missionary way of unifying mankind, slow as it is, is the best of the three.

A conference of people so persuaded is to be held in this city of New York this month.

The conference will call itself "Ecumenical," or general, for the simple reason that it proposes to deal with the great problem of the conversion of mankind to the religion of the Cross, not in any petty and sectarian fashion, but in a large and generous spirit, and with world-wide sympathies. If it fails to do this it will disappoint its friends and do discredit to its name. But there is no reason to dread anything of the sort. The subjects to be dealt with have been already made public, and it would be difficult to imagine a more extended range of view than that which is promised us. Missionaries will be present from all portions of the heathen world.

The missionary work of the closing century, perhaps from a missionary point of view the most memorable of all the nineteen Christian ages, will be subjected to an historical and critical examination. The present-day statistics of missions will be set forth. The administrative problems of missions will be studied and discussed. The special difficulties of special portions of the field will be compared. The relations of missions to geographical science, to colonization, to commerce and diplomacy will be debated. The difficult subject of comity with respect to the division of "spheres of influence" will be dealt with. The whole educational side of the great subject will be unfolded, and also its philanthropic side.

Training-schools, colleges, hospitals, dispensaries—these will all of them be considered.

If there are any who have been under the impression that the ground covered by the work of Foreign Missions is a narrow, petty, or unimportant piece of territory, now will be the time to be undeceived. In no cause for no object is enthusiasm, and enthusiasm of the keenest sort, more justifiable than in this. It is the cause of the unifying of mankind; the organization of the world.

The Literature of Missions

"Japan in Transition"

BY IRVIN H. CORRELL, D.D.

IN *Japan in Transition* (Harper & Bros., New York, \$3) Mr. Stafford Ransome has given an interesting and, in many particulars, a true picture of a remarkable people. One thought running through the whole volume is worthy of special note to travellers, that the real Japan cannot be seen in the treaty ports.

The author rather repudiates the idea that Japan should be called the land of "little things," and enumerates a number of large things to substantiate his view, but all these are innovations in Japan proper, because they have all been introduced from other countries.

His descriptions of travel are quite accurate for the traveller who has plenty of money at command. The accommodations which he pictures are such as would be found in the first-class hotels of the larger cities. He does not lose sight entirely of the many annoyances to which the traveller is subjected, and yet, in order that the whole story of travel in the more remote districts of the empire, where Japan may yet be seen as it was years ago with very little modification, may be told, much needs to be said that he has left unsaid.

The standing of the Foreigners is faithfully depicted. The anti-foreign feeling existing in the country at the present time is by no means, however, a result of the Chino-Japanese war, as Mr. Ransome suggests. The cry of "Japan for the Japanese" was distinctly and almost constantly heard years before that event. While it could be faintly heard previous to the time when the Foreign Powers refused to revise the treaties as the Japanese requested, when it became known throughout the country that they would not be revised, the cry greatly gained in volume until it was heard from end to end of the Empire. That the results of

the war strengthened the spirit which at first voiced these words cannot be doubted. But it is also true that since the revision of the treaties according to the demands of the Japanese, there has been a decidedly favorable change in this particular.

It is somewhat difficult to understand the author's attitude with reference to a moral standard. Does he hold that the moral standard in every country is to be determined by the practices in those countries, without regard to their rightness? Morality is not as changeable a thing as language, but this is one of the comparisons he uses. He is right in saying that much has been said against the women of Japan which is untrue, but it cannot be denied that the lives to which many of them have been subjected cannot give them a high moral character. A very important moral question enters into this enforced subjection and obedience, not affecting the women as much as the men. He does not attempt to shield the morality of the men, but it is rather difficult to understand how there can be a high state of morality amongst the women when there is a low state amongst the men. While it must be admitted with shame that immorality has been very greatly increased by the presence of evil-minded Foreigners in the treaty ports, it is putting the case too strongly to say that it was initiated by them, for the evil exists on about the same scale in all the larger towns and cities in the empire, and is by no means of recent origin.

The business integrity of the native merchants is, unfortunately, as represented by the author. The scrutinizing inspection to which articles are subjected when purchased by the Government, either from native firms or from Foreign firms through a native agent, gives a clear idea of the lack of confidence their business methods have produced. There has been, however, a decided improve-

ment in this respect during more recent years. It would be fair to throw the responsibility for some of the crooked business methods more fully upon a class of Foreign merchants or adventurers, who were prominent in business in the earlier days than is done by the author. They were the first teachers of commercial deceit.

Mr. Ransome's discussions of Foreign Relations, Political Conditions, Colonization Policy, etc., are well worth a careful study.

It is to be deeply regretted that on the subject of Christian work in Japan, Mr. Ransome, evidently, has no personal knowledge. He unfortunately gathered what he has published from those who knew as little about it as he did. If he had simply said, "Of this subject I have no knowledge," it would have been far better, for his book contains much valuable and reliable information concerning other subjects. We cannot believe that the author intended to falsify with reference to this important question, but we cannot excuse him from making the misstatements, some of which were noted in the previous issue of *THE SPIRIT OF MISSIONS*, when it was possible for him to learn the truth by going to the proper sources. This would simply have been dealing with this subject as he did with the others to which he gave his attention. His utter untrustworthiness in this particular very seriously affects the value of his book.

A Martyr of Modern Missions

BY JOHN W. WOOD

THERE is a wealth of meaning in the words "The Universities' Mission to Central Africa." They signify that the two great centres of English learning, Oxford and Cambridge, are united in an offensive alliance to extend the Kingdom of God in the heart of Africa. A strange linking of opposites it may seem to some—the noble Universities, representing the very essence of intellect, refinement and culture, and "darkest Africa," representing the very essence of grossness, cruelty and barbarism. But Oxford and Cambridge stand

for something higher and better than even intellect, refinement and culture—for faith in God and devotion to the cause of His Son. Africa stands for something lower and baser than even grossness, cruelty and barbarism—for degrading heathenism. The men of England believe profoundly that the men of Africa are their brothers. Therefore these two Universities have for forty years supported a mission to Central Africa and have given of their best blood and brains to man it. Year after year has seen a company of men and women leave home to open up new work or to take the places of those who had fallen before the relentless foe to missionary effort—the African fever.

Among these scores of devoted workers none has been more faithful than Chauncy Maples, Bishop of Likoma. Something of the life he lived and the work he did between the years of 1876 and 1895 has now been told us in *The History of Bishop Maples* (Longmans, Green & Co., New York, \$2.50). It is a stirring biography, made up chiefly of letters written to his family during the nearly twenty years of his missionary priesthood. They are extremely simple, they lack the martyr tone utterly, but they speak out the heart of the man who for the love of God and the brethren suffered separation, sickness, hardship, pain, and, finally, death.

It is striking to note how the man, brought up amid the refined surroundings of an English country home and the classic traditions of an English university, could bring himself to render with enthusiasm the varied service which a missionary priest must give. Besides the special work of teaching and preaching, he was by turn cook, carpenter, builder, gardener, translator, a contributor to missionary magazines, a composer of hymn tunes, an assistant to the surgeon, and a careful administrator and student. The wide range of the references he makes in his letters to his reading shows that even in the midst of the African jungle he was a man of the world in the best sense. From Darwin to Mrs. Humphry Ward, and from Canon Gore to Kipling, he traversed the

field of current literature, all the time maintaining his close acquaintance with the English classics in prose and verse.

His work was wonderfully successful. Whether at Masasi or Newala or Likoma, he was used of God to bring many of his black brothers and sisters to the light. Strangely enough, he found that the men were more interested in Christian truth and more ready to accept and live it than the women. He was a genuine missionary. He had no desire to build on the foundation of others, but preferred to go where no one had gone before, and to lay foundations of his own. In one of his letters he speaks with regret of having too much European company. Not that he was an ascetic, who revelled in solitude for its own sake, but because that company kept him from his pressing work, and because, sad to say, its influence upon his converts was the reverse of helpful.

After nineteen years of work as a priest he was consecrated in June, 1895, to be Bishop of Likoma, a see which takes its name from an island in Nyasa Lake, where Mr. Maples had built up a strong station. Immediately after his consecration in England, word reached him that his people in Africa needed him. Plans for a necessary rest were laid aside and he hastened joyfully to his work. In his anxiety to reach the mission quickly he took unwise risks in an open boat one stormy night on the lake. It was the last stage of his journey. The boat foundered. The missionary of many labors, the bishop before whom new opportunities for sacrifice and usefulness seemed opening, passed to his reward.

Probably few missionaries have been so dearly loved and respected by their converts as Bishop Maples. When the news of his death reached his waiting and expectant people, "it was nothing but a great mourning." The letters written by some of his European and native helpers prove how closely he had endeared himself to all. For as one of the native teachers said of him "He was one to make people happy."

This is decidedly a book worth reading. It rouses one to a sense of his stewardship, it develops a broader sympathy for

our non-Christian brothers, it makes one thankful that he is a man and an Anglo-Catholic Churchman, and convinces him of the capacity of the blindest heathen to respond to the love of God.

Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, at present in the East, is published:

- | | |
|---------------|---|
| Alaska: | The Rev. W. M. Partridge,
18 Sunset Street, Roxbury, Boston, Mass.
Mrs. J. L. Prevost, 395 Park Place, Brooklyn, N. Y.
Mrs. Demonet, 395 Park Place, Brooklyn. |
| Arkansas: | The Right Rev. W. M. Brown, D. D., 281 Fourth Avenue, New York. |
| Duluth: | Archdeacon Appleby, 43 Lafayette Place, New York. |
| Salt Lake: | Miss S. J. Elliott, 204 East 16th Street, New York. |
| South Dakota: | The Rev. A. B. Clark, 281 Fourth Avenue, New York. |
| China: | The Rev. J. Addison Ingle. Address the Corresponding Secretary, 281 Fourth Avenue, New York. |
| Japan: | The Rev. A. D. Gring, 409 Howard Street, Syracuse, N. Y.
The Rev. Dr. I. H. Correll. Address the Corresponding Secretary, 281 Fourth Avenue, New York.
The Rev. E. R. Woodman, Box 315, Morgan Park, Ill. |

The Meeting of the Board of Managers

March 13th, 1900

IN spite of the many added duties which Lent brings with it, the March meeting of the Board was largely attended. Twenty-five elected members were present, as follows: The Bishops of Albany (Vice-President, in the chair), Pennsylvania, Nebraska, New Jersey, Washington and Connecticut; the Rev. Drs. Hoffman, Smith, Shipman, Brown, Vibbert, Christian, Alsop, Perry and Nelson; and Messrs. Low, King, Mills, Chauncey, Brown, Thomas, Goodwin, Mansfield, Thompson and Captain Mahan.

The death of the Right Reverend Mahlon N. Gilbert, D.D., Bishop of Minnesota, having been announced, the Chairman led the Board in suitable devotions. Dr. Gilbert had been present at the February meeting.

The Board was informed that the Archbishop of Canterbury had requested the Bishop of Albany to represent the Church in the United States at the approaching bicentennial of the Society for the Propagation of the Gospel, and had appointed him to be preacher at the opening service in St. Paul's Cathedral. The Board expressed the hope that the Bishop would accept the invitation, and appointed a special committee, consisting of the Bishops of Washington and Connecticut, the Rev. Drs. Huntington and Nelson, and Messrs. John Nicholas Brown and George C. Thomas, to formulate an address of congratulation on behalf of this Society to the venerable Society for the Propagation of the Gospel in Foreign Parts.

The Treasurer's report showed that the receipts of the Society for the first six months of the fiscal year amounted to \$164,224. This is an increase of \$13,242, as compared with the receipts for the same period of the preceding year. The appropriations for the current year are very much larger than for any previous year, so that very largely increased offerings are necessary if a deficit is to be avoided. The amount still needed to

meet the obligations of the year ending August 31st, 1900, is \$423,675.

The Board received a communication from the officers of the Mission to Deaf Mutes, expressing their opinion that it would be undesirable to act upon the suggestion made at the Missionary Council that the Mission should become general in its work and then be recognized as an auxiliary to the Board.

Twelve Bishops having domestic missionary work communicated with the Board, and all requests concerning the appointment of missionaries were favorably acted upon. At the request of the Bishop of Tennessee, Mrs. Foster was appointed to work in the Church Industrial School at Nashville, her support to come from the Woman's Auxiliary United Offering.

Letters, reporting the good health of the missionaries and encouraging prospects for the winter's work, were received from the Yukon district of the Alaska Mission. Bishop Rowe proposes soon to leave Sitka for Cape Nome, and later to make his first visitation to Point Hope, the most northerly station of the mission. The bishop endorsed Dr. Watt's appeal for \$1,100 for a church at Circle City, and pointed out that in establishing the new station at Fort Adams, a most important point, considerable expense will necessarily be involved, probably not less than \$1,000 a year for two or three years. The Board authorized an appeal for special offerings for this purpose.

Letters from Bishop Graves, outlining some important improvements in the mission property at Shanghai, were considered, and the bishop was authorized to proceed immediately with the erection of three new dwelling-houses, toward the expense of which the Board pledged \$5,000.

Bishop Ferguson reported that on January 24th he had appointed the Rev. Dr. Hope pastor of the Irving Memorial Church, Cape Mount, and superintend-

ent of the station. February 2d, he laid the corner-stone of Brunot Hall, Cape Mount, a school for girls.

Bishop Holly announced that he had received a gift of \$2,500 for the purchase of a complete outfit of instruments and other necessities to facilitate the work of the medical missions, carried on by the Bishop's sons. The establishment of a hospital is greatly needed; \$6,000 will be required for the purpose.

Attention was called to the fact that by the authority and resolution of the Board of Managers, the American Church Missionary Society, as an Auxiliary of the Board of Missions, has entire charge of the work in Cuba, and that the Presiding Bishop has placed it under the supervision of the Bishop of Pennsylvania.

The Rev. Dr. McKim, on behalf of the Commission for Work among the Colored People, addressed the Board upon the important work being carried on in St. Augustine's School, Raleigh, N. C., and St. Paul's School, Lawrenceville, Va., and urged that the Board should make a larger appropriation for each, in order that it may be able to more

adequately meet the growing demands.

The Rev. C. C. Pierce, Chaplain United States Army, now on furlough from Manila, spoke to the Board upon the conditions obtaining in the Philippines and the opportunities before our Church for work among the Filipinos, English-speaking residents and the United States soldiers. He emphasized particularly the favorable attitude occupied by many of the representative Filipinos toward our Church.

Upon the recommendation of the special committee for Work in the Philippines, the Board decided upon two important steps: First, that it would, with the consent of the Council of the Brotherhood of St. Andrew, assume the lease now held by the representatives of the Brotherhood for its house in Manila, and would continue to make use of it as a centre for such missionary work as circumstances may require. Secondly, that the effort being made by Chaplain Pierce to raise a fund of \$100,000 for the building of a church, parish house, girls' school in Manila, and a small endowment for a free cemetery, should be endorsed.

News and Notes

of the Month

A UNIQUE meeting was held in St. Paul, March 20th, in memory of the late Bishop Gilbert. It was arranged by a committee appointed as the result of a spontaneous movement on the part of many of the most prominent citizens of Minnesota. The Governor of the State presided, and addresses were made by the Rev. Drs. Andrews, Smith and Edwards, Hon. Walter H. Sanborn and the Rev. Ambrose McNulty. The latter spoke as the representative of Archbishop Ireland, who was prevented by illness from fulfilling the engagement he had made to deliver the principal address. Men and women of all creeds, and of none, joined in manifesting their esteem for the Bishop, as a friend, neighbor and citizen.

THE mission school at Anvik, Alaska, now has eighteen pupils enrolled, and as no more can be received, with the present quarters and equipment, it has been necessary to refuse several applications of late. It is comforting to the supporters of the work to know, and comfortable for the children, that sleeping accommodations have been provided for all the pupils, so that none now sleeps on the floor.

IN connection with Bishop Brooke's article on the conditions confronting the Church in Oklahoma and Indian Territory, it is interesting to learn that the congregation of St. Andrew's, Lehigh, numbering but forty-one communicants, has pledged an Easter offering of

\$150. Small and poor as the mission is (that its members do not revel in luxury is evidenced by a glance at the illustration accompanying the Bishop's article), it has given offerings for General Missions, through the Board of Managers, to Diocesan Missions, to the Aged Clergy Fund, to the Church Building Fund Commission, and to practically every other general object for which appeals have been made. The children expect to send about \$25 to the Board as their Lenten offering. Such a spirit of self-help and of help to others deserves recognition. It is evident that the moderate support provided by the Board of Managers for the work at Lehigh is wisely used.

RECENT statistics give 2,797 as the number of Foreign missionaries now working among the 300,000,000 people of India. Churchmen lead the way with 528 foreign workers.

IN one of the Western missionary jurisdictions the Church has served as a bond of union among the people of one of the mission parishes, during a bitter strike in the mines. The strike has now lasted a year. Both miners and operators are represented in the parish. The most unrelenting mine official is a vestryman and treasurer. The wife of the mine superintendent is the organist, and two of the most determined strikers are vestrymen. Outside of the parish these people are strongly opposed to one another. Within the parish there is nothing but union and harmony.

THE adherents of the Universities' Mission to Central Africa now number 10,000. Of these nearly 4,500 have been baptized. Among the adherents the women outnumber the men, but more men than women have been baptized. In the ninety-two schools of the mission there are nearly 4,000 scholars.

FEBRUARY 25th, the Bishop of Southern Florida consecrated St. John's Church, Eau Gallie. This is the third building consecrated within two years at

neighboring points, where until recently our Church was entirely unknown. In spite of the financial losses of the people caused by the "freezes" of the last few years, and many other discouragements, the Church work is moving quietly and steadily forward. An effort is now being made to erect a church at Fort Pierce. Success is expected before the close of the year.

A DELAWARE Churchwoman, who died recently, made a bequest of \$5,000 for work among the Indians. It has an interesting history. It was given as in some measure a reparation of a wrong which her husband believed was done the Indians during one of the wars waged against them, when, as a loyal officer of the United States Army, he was obliged to do his duty in suppressing them. As the *Delaware Churchman* says: "In this merciful provision for their conversion and enlightenment, he gave evidence of his loyalty as a Christian. It is altogether a beautiful instance of conscientious regard for duty to both Church and State."

WHEN one thinks of mission work in Japan at all, he is not apt to think of it as hindered by blizzards. Yet the Rev. W. F. Madeley, writing from Hiro-saki, in northern Nippon, says it is often impossible to hold preachings during the winter on account of the blizzards. It has been bitterly cold, with a great deal of snow. Under such circumstances the people do not go out at night more than they can help. In this particular they would seem to be fully Americanized. Still there have been notes of progress, particularly in that Christmas was brightened by the baptism of four adults.

THE devotions, suggestions for intercession, and other matter contained in "The Sanctuary of Missions" in our March number, have been reprinted in a four page leaflet. A copy may be obtained by sending a two cent stamp to THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York.

The Sanctuary of Missions

A Passion-tide Hymn

NOW, my soul, thy voice upraising,
Tell in sweet and mournful strain
How the Crucified, enduring
Grief and wounds and dying pain,
Freely of His love was offered;
Sinless, was for sinners slain.

See! His Hands and Feet are fastened:
So He makes His people free:
Not a wound whence Blood is flowing
But a fount of grace shall be;
Yea, the very nails which nail Him
Nail us also to the Tree.

Jesu, may those precious fountains
Drink to thirsting souls afford;
Let them be our cup and healing
And at length our full reward;
So a ransom'd world shall ever
Praise Thee, its redeeming Lord.

Intercessions for April

That a larger number of people living in the villages and country districts of China may hear and receive the Gospel. Page 222.

For the safety of converts and of missionaries during the present civil disturbances in China.

That a larger number of men and women may offer for work in the Mission Field.

That the English Missions in South Africa and those working in them may be sustained during this time of war.

That Church people may have the will to provide the means for the extension of the Church in Cuba, the Philippines, and Puerto Rico. Page 207.

That the famine in India may soon be stayed.

Collects

O GOD of all the nations of the earth, remember the multitudes of the heathen (especially those in the towns, villages and country districts of China), who though created in Thine image are perishing in their ignorance: and according to the propitiation of Thy Son

Jesus Christ, grant that by the prayers and labours of Thy Holy Church they may be delivered from all superstition and unbelief and brought to worship Thee; through Him Whom Thou hast sent to be our Salvation, the Resurrection and the Life of all the faithful, the same Thy Son Jesus Christ our Lord. Amen.

OTHOU true Light, that lightest every man that cometh into the world: do Thou in Thy mercy touch the hearts and lighten the understandings of all Thy faithful people: that they may readily acknowledge and cheerfully obey all that Thou wouldest have them believe and practice, to the benefit and increase of Thy Holy Church and to their own salvation. Amen.

Missionary Lessons of Easter Day

The Collect.—Prayer that the good desires for the spread of His Kingdom which God has put into our hearts may be brought to good effect by the gift of His all powerful grace to sustain our resolutions, prayers and works.

The Epistle. Col. iii., 1-7:—Missionary zeal a test of Easter gladness. The glorious privilege of the baptized; dead to sin; risen with Christ; they in Christ, "hid with Christ in God." Christ in them, "Christ Who is our Life." His Presence purifying and raising all the affections of the soul. If this is real to me, can I withhold from those who have not heard it, the story of Good Friday and of Easter Day?

The Gospel. St. John xx., 1-10:—The dawn of assured faith in the Resurrection in saddened hearts of those who loved our Lord. The empty sepulchre and the folded grave-clothes assure the Apostles of life and victory. They saw and believed. May all workers in the missionary field who may be perplexed and sad receive all comfort in their Easter Eucharist and return to home and daily work in strength and gladness.

THE WOMAN'S AUXILIARY

To the Board of Missions

The March Conference of General and Diocesan Officers

AT their March conference, the Auxiliary officers, through the continued kindness of the Secretaries of the Board, occupied for the first time the new, quiet and dignified Board room, opening so conveniently from the chapel, from which they adjourned directly after noonday prayers.

The numbers were small, owing to the heavy snowfall, but the storm did not prevent one of the officers, among the oldest in years of service but among the youngest in enthusiasm, from attending. Mrs. Neilson, president of the Domestic Committee in Pennsylvania for over twenty-five years, came on from Philadelphia for the meeting, over which she was chosen to preside.

There were nineteen officers present, from six dioceses: Connecticut, two; Long Island, four; Newark, four (one Junior); New York, seven (two Junior); Pennsylvania, one; Tennessee, one. Southern Virginia was represented, also, by a most welcome guest, in Mrs. Arthur S. Lloyd, who, at the close of the meeting, was presented to the officers individually.

The Sendai Church

The Secretary opened her report by bringing again to the attention of the officers the plea for the building of the church at Sendai in Japan, reminding them that it is hoped that this church may be the special gift of the whole Auxiliary during the present missionary year. The amount desired is \$3,000, and up to the present time \$449.43 has been given. This sum has been made up from the contributions stated below. It is hoped that before August 31st all other diocesan

branches may respond to the appeal. They are reminded that this is meant to be something in addition to their usual annual gifts, and that it can be as easily accomplished as the \$2,500 contributed last year toward the house for women workers in Hankow.

Albany, \$5; Central New York, \$50 (pledge); East Carolina, \$1; Georgia, \$5; Indiana, \$13.25; Kentucky, \$25; Laramie, \$15; Maryland, \$11.43; Massachusetts, \$80; New York, \$19; Southern Florida, \$32; Southern Ohio, \$107.75; Southern Virginia, \$70; Western Michigan, \$15.

The Secretary then read a letter from the War Department, stating that the Government was prepared to make all necessary provision for hospitals and asylums in Cuba, and that the island is not in need of private charity. As the supply of this need is assured by the Government, the Auxiliary officers are strongly urged to throw their influence and effort (as Auxiliary officers) heartily into the missionary enterprises and needs of the Church in Cuba, as outlined in the article on Bishop Whitaker's visit, to be found in the March SPIRIT OF MISSIONS, page 148. The orphanage appealed for there is meant to be the handmaid of the Church, bringing the little ones into her fold and training them in her ways.

The Foreign Missions Conference

The Honorary Secretary then reported as follows:

That the Board of Managers had appointed sixteen additional woman delegates to the Conference on Foreign Missions to be held in April. She also reported attendance at the annual Quiet Day and Conference of

Churchwomen, held in Philadelphia March 8th and 9th, this being the seventeenth year of such conferences, this one, as usual, being opened by the Bishop of the Diocese. The Quiet Day was conducted by the Reverend Mr. Tomkins, who made frequent reference to the Woman's Auxiliary, and at noon used an Intercessory Service with special petitions for the Missionary Society, its officers, the missionaries, and their work.

Mrs. Twing also referred to a missionary day in Denison, Texas (Diocese of Dallas), on February 15th, when, after a short service, there was a most interesting conference between the Woman's Auxiliary and the clergy and laity, each theme being followed by general discussion. Papers were presented, on "Systematic Giving," by Mrs. Wallace, president of the Dallas diocesan branch, and Mrs. Roberts, of Greenville; "Best Means of Kindling Enthusiasm and Zeal," by Mrs. Poole, of Fort Worth; "Parochial Branches," by Miss Lea, of Corsicana, and Mrs. Preston, of Denison; and "How to Interest the Young People in the Work of the Woman's Auxiliary," by Mrs. Wilkes and Mrs. Wicker, of Greenville. After the reading of these papers, Bishop Garrett spoke in relation to the diocese and the work to be done by each individual, and for half an hour gave advice on the extension of the Church, not only in his own diocese, but throughout the world.

Mrs. Neilson reported for the Systematic Giving Committee that their renewed suggestion of an individual Easter gift for General Missions had been printed in the March SPIRIT OF MISSIONS, and would soon be issued in leaflet form; and that the letter addressed to the supporters of scholarships, inquiring by what methods they make up this annual gift, was being printed.

For the Junior Committee, copies of their report, printed in the January number, with the addition of a table of statistics, were presented.

The Long Island officers reported with great pleasure that the officer whose interest in missions among the Colored people of the South has prompted her to give a library to St. Augustine's, Raleigh, and a domestic science building to St. Paul's, Lawrenceville, has now given a rectory to the mission at Bedford City, Va. Would that all officers, who are able to do so, would have a like mind

to supply each year some large need in the Mission field.

A Newark officer told of a double meeting in a parish branch, where unwearied efforts were made to bring the women and children of the parish out in the afternoon to hear from the Secretary of the Woman's Auxiliary and the President of the Juniors of the Diocese of New York, and the men and women in the evening to listen to strong words of counsel and inspiration from the General and Corresponding Secretaries of the Board. This officer seemed to feel that all personal effort to arrange for these meetings and to invite attendance, had been more than repaid by the confessed awakening to a belief in missions on the part of three of the hearers. We report such experiences as this not for the mere sake of reporting them, but that they may serve to encourage similar efforts in other parishes.

From the Diocese of New York, Miss Jay spoke of Miss Thackara's work at Fort Defiance, and of her desire to have a nurse sent to the hospital, and opened out a broad field of inquiry as to how we can best get hold of nurses, Christians and Churchwomen, who will think seriously of carrying the benefits and blessings of their noble profession into the Mission field.

What Small Branches Can Do

Mrs. Hodgson reported from Tennessee a number of study classes; and raised the inquiry how best to encourage the women of a weak diocese with many parochial and diocesan needs pressing upon them, to take their part in the general work of the Church. This brought up a similar inquiry from a West Missouri officer, who wrote this winter:

"How can we help any one to realize that Baptism makes her a member of the Missionary Society, and that when she has but one dollar to give to God's work in the world, part of that dollar should be given away from home? In a mission station, where, perhaps, there are but four or five women, where they seem to need everything themselves, how can we instil the feeling that it does them good to have the Auxiliary established

among them? How simplify the work so that it can be grasped by those that are new to it, and in some cases to the Church also? I would suggest, for instance, to our branches daily noonday prayer for Missions, a subscription to THE SPIRIT OF MISSIONS and its circulation, dues to the annual meeting, the United Offering, a pledge for diocesan missions, contributions toward Christmas and Easter boxes, and some gift to the Board for Domestic and Foreign Missions. Now, naturally, a parish or mission is aghast at all this presented to them at once, and I am doubtful sometimes what to omit, and I dare not ask for all, for fear of frightening away the little spark of enthusiasm gained in presenting the cause. In nearly every place I go they hardly know there is such a thing as the Woman's Auxiliary, and most have never heard of noonday prayers."

Minnesota's Experience

To this call for help from some other officer's experience, the president of the Minnesota branch responds. She begins with the precept, "Line upon line," reminding us that it is our part to do what we can, leaving the result with God, whose work it is, and who will not let it fail. "Our Indian women," she says, "give of their little so generously to missions—why? Because the missionaries talk it and urge it. In parishes where there is generous giving, the credit is due almost entirely to the rector's missionary zeal, or to that of a few women. There is one little out-of-the-way parish in Minnesota, where the women manage to give to all the objects mentioned in the letter you sent me from West Missouri. Each year a generous offering is sent for all kinds of mission work. I asked the women how it happened that they took such interest when they were so remote from the centres, and the reply was, 'I suppose because, when the mission was started here, it was started right.' They have had only three rectors in many years, and the present rector does not have to preach missionary sermons and make appeals; his people were taught at birth to give, and now they do it from habit.

. . . The Apostolic Church emphasized evangelization, the modern Church emphasizes edification. I have heard but one person say he was 'in love with missions.' It is wonderful how much one woman or one man can do to arouse interest or to disseminate information on the subject, when thoroughly in love with it. A Methodist friend visited one of our Auxiliary meetings recently, and heard some one say, 'Every baptized woman is a member of the Missionary Society.' She was delighted with the thought, and said she should carry it back to her own people. One of our rectors preached recently on the responsibilities of those outside of the Church, saying that the obligations rested just as much upon outsiders as upon those within the Church, only the one acknowledged the obligation and tried to obey, and the other refused to pay the debt; but the debt was there all the same.

"Why not answer this good woman by saying: First, to make her companions feel that by Baptism they are members of the Missionary Society. She must say it so often in guilds and Sunday-school that the children and the women will accept it as a truth. Second, believe so thoroughly that out of every dollar part should go to something outside of self, that she will herself set the example, and be keen to write and talk and quote what she hears to prove her argument. So much is said by the missionaries, by our Bishops and rectors, about the growth of a mission when it gives to others. Bishop Gilbert used to say, 'Just plant the Auxiliary in a community, get the women together to work, and they will soon say, "Why not have a Sunday-school?" and, later, "Why not have a church of our own?"'

"I believe diocesan officers do not succeed better because we want leaflets and help all the time from outside, and the fault is that we ourselves are not so filled with information and enthusiasm, and so keen to use what we get and to pass it on, that our enthusiasm and zeal must wake up the rectors and the women, and they in turn wake up others."

This letter from Minnesota, so full of good advice, with its message from the

Bishop who so lately moved among us, with his face alive with the eager gravity and the loving strength of his noble nature, brought afresh to the officers the loss that had come to his diocese and his home. Before closing the meeting they sent a warm message of sympathy to Mrs. Gilbert in her great bereavement.

The April Conference

THE April conference of general and diocesan officers will be held on Thursday, the 19th, directly after noonday prayers.

As this will be the last conference for the season of 1899-1900, and as the date so soon precedes that of the opening of the general Missionary Conference, when many members of the Auxiliary from a distance are likely to be in New York, it is hoped that there will be an unusually large attendance.

A Christmas Story Told at Easter

BY MRS. G. F. MOSHER

OUR Christmas was a truly beautiful one, except the weather—it rained in torrents all day. Miss Warnock, the missionary sent out by the Daughters of the King, is living with us now. We are in Mr. Yen's old house, half Foreign and half Chinese, right behind the Church of Our Saviour. Sunday, Christmas Eve, we had Morning Prayer and sermon in Chinese by Mr. Mosher. The greens were all up for the Feast, and we had the Christmas hymns, too. People here raised \$24 for Christmas decorations. At Chinese Evensong, at half-past three, a man was admitted catechumen. At English Evensong, at six o'clock, Bishop Graves preached, and confirmed a man, an Englishman, who had been baptized by Mr. Huntington in Hankow, and then had moved to Shanghai and brought a letter to Mr. Mosher.

We had an early Celebration in English Christmas morning, at which the newly confirmed man received his first

Communion. We all had gifts on the breakfast table. Then came Morning Prayer at nine o'clock, Celebration in Chinese and sermon in Chinese by Arch-deacon Thomson at ten o'clock. There was a very full church; the women all wore their very best clothes, in spite of the weather, to do honor to the day.

Some of the girls came in after service to enjoy our Christmas gifts with us. Mrs. Theodore Wong sent us a picture of their baby, the first Mr. Mosher ever baptized. The baby's English name is Helen, and her Chinese name means "Beautiful Heroine." At lunch that day we had two young men, an Englishman from a man-of-war, and a American professor in a Chinese college. Our Christmas gifts from St. John's were arriving every few minutes all day.

At three o'clock, Dr. Gates had her hospital Christmas tree for the women and children patients and the girls' day-school. With her usual thoughtfulness she remembered every one, from the Bible-woman to the cook. Miss Mosher, Miss Warnock and I went round early. The Junior Auxiliary had made the candy bags of white net and red worsted, and the tree was decorated with strings of popped corn, tinsel and lighted candles. Two little patients and several women were in bed, so the tree was placed in the big ward, the windows darkened and candles lighted. The school children, with their faithful young teacher, marched in and formed a circle round the tree. We all sang "O Little Town of Bethlehem" in Chinese, and then Dr. Gates asked me to make a little speech to the children about Christmas. Miss Wong translated, and then the presents were given out. The two little ones in bed brought the tears to our eyes. One had just had both feet amputated, and the other had a bad cough. Neither of them had ever had Christmas before in all their little lives, and they sat bolt upright, with black eyes staring at the bright tree. Miss Wong, who is so bright and amusing, had a joke for each one as they came to get their gifts, and each school child said, "*Sia sia*," very politely, and they all said afterwards, "It was better than last year."

Auxiliary Work in Kyoto

BY MISS LEILA BULL

IN our infant work in the Kyoto Diocese we have not yet been able to undertake any systematic study of missions. Our branches are very few and small. The meetings are mostly devotional, and the missionary element is only incidental in them. We have one diocesan meeting a year. The work of the Missionary Society of the Japan Church in Formosa receives yearly more attention in these meetings, but the greater part of the time is taken up in reports of the work being done at the stations represented by delegates, or by written reports. Offerings are collected during the year for the work in Formosa, and brought to these meetings; and once in three years the money for the United Offering in America, which some of the branches have been gathering, in more or less systematic ways, is also presented.

These diocesan meetings begin with Morning Prayer, sermon, and the Holy Communion. There are always addresses in the business meeting which follows. When I speak I try to tell the Japanese ladies about the Auxiliary work in America, and many of the things already established are the result of their desire to follow in your footsteps. I am desirous of having more study of missions. The Auxiliary prayers are translated into Japanese, and I am urging their use. Our most earnest workers are in Osaka, where I lived up to this summer. Now I have come to Kyoto, which is the see city, and, although the Church is much newer here than in Osaka, and the women largely new converts, understanding little of our Church ways as yet, they seemed much interested when I told them of our home Auxiliary, and one lady said, "I would like to go to work, if I knew how." We have made a plan to work, and I hope to get in some, perhaps it will not be exactly study, but information about the mission work in other places besides Japan. Some little things which Miss Sabine sent me from Alaska, of

her Juniors' work, interested and spurred them up.

There are only two Junior branches in the diocese yet, both in Osaka. The Juniors' interest is mostly in Formosan missions, but one branch, hearing of Miss Sabine's Juniors, sent half its Lenten Offering to the Missions House, New York, and half to the Japan Church Mission Board. Some of the most interested diocesan officers have visited some of the out-stations once, and a beginning of correspondence has been made.

A Mothers' Meeting on the Ogeechee

THREE years since, under Bishop Nelson's appointment, Sister Mary Frances began a unique work among the colored people of Georgia. By the Bishop's directions she journeys from one place to another, invites the colored people of the different communities which she visits to meet her, and talks with them about some of the practical interests and duties of life.

At one time she speaks to the men of thrift and industry; at another, to the women of the care of the family and home; again, to the children of obedience to parents. March 21st, she writes from the banks of the Ogeechee River, where the honored brother of the honored Bishop Williams of Japan spent his devoted ministry among the Negroes, more than forty years ago.

The Sister's Story

"I am now at Burroughs, twelve miles from Savannah, a most interesting and encouraging field. The people work in the rice plantations along the Ogeechee River, and have not yet been spoiled by false civilization, as so many in the cities have been. For the first time since I began this work, I have a Mothers' Meeting which seems the real thing. Over fifty names are enrolled, and a large majority are always present. They meet twice a week, and sew for an hour on garments which they afterward buy

for half the cost of the materials. Then there is a half-hour or so of talk on some subject connected with the home life, or the children. Yesterday the subject was, 'Who owns baby?' the aim being to show that babies consist of more than body, and that as much earnestness should be shown in feeding and clothing the moral and spiritual as the physical part. The subject for to-morrow is, 'How to beautify our homes at small expense.'

"Many of the people here are members of the Church. On Bishop Nelson's first visit here, when the time came for the offering the people left the church to gather up from under the bushes around the building their gifts of eggs! It is here also that he came, two years ago, to consecrate the new church, and found it in ruins from a cyclone of a few days before. The present building is quite pretty.

"The people feel an unbounded admiration for the Bishop, and because he sent me I have been met with open arms. At one of my night lectures I was urging upon them the advantage of having at least one glass window in their cabins, and to add force to my words, asked: 'Now, wouldn't you think the Bishop had built you a rather mean church, if he had put wooden shutters there instead of glass?' You may imagine that I was disconcerted when a loud voice replied: 'No, ma'am; if the Bishop done it, we'd know it was all right!'"

Late News from Anvik

"There is a mail carrier going from here this week, so I write again just to let you know how we fare so far in our winter, though you will probably not receive it until March. You would think it winter if you came here to-day, though only the end of October. We had a big snowstorm yesterday. Everything is covered deep and white, and looks like Lowell's 'First Snow Fall,' only we have no 'Chanticleer,' with his 'muffled crow.'

"We are in running order for work, except that the ice bridge is not yet cer-

tain, and so the village children are not regular; it has frozen and broken away twice, when we thought it solid for the winter. I have crossed to my village visiting at intervals several times, but we had another thaw on Saturday, and both the Yukon and Anvik have rushing streams in their midst this morning.

"Although there have been few and irregular scholars from the village, I have had a good school. We have now thirteen girls and four boys, and Julia's sister, Martha, comes to-morrow. Three of those who went up the river two years ago have returned, and five others came with them. Mrs. Prevost brought two on her 'way out.'* Laura Bell and Annie are the two who have returned to us. I have suggested to Julia to write to you, and she was delighted. I never dictate what they say, only correct some of their worst mistakes, so you get their own way of saying things, and their own subjects. I told Julia you would like to hear about our Junior Auxiliary meetings, at which the girls make parkies and moccasins in miniature, to sell, for their missionary money. They were anxious to begin before I was quite ready, but they are eager in their work and object. Mr. Chapman has suggested that they do something for the school-room in Wuchang. I told them I did not know how their money would be used, perhaps for a bell a window, a clock or a desk, these being their own familiar objects. The new girls are much younger than those we have had before, and know but very little English, but they have made a start in Mr. Selden's school, in which I am sure he has done good work. Miss Proebstel carries on the Woman's Auxiliary in Mrs. Chapman's place and, like all else she does, it is excellent work.

"House visiting is different this winter in one way. There are many new wooden houses, twenty-three, I think, most of them in a straight row, and they are not crowded. Some have only one, some two families in each, and are quite roomy, have bedsteads, tables, shelves and little dish closets, and are quite civ-

* On her "way out" of Alaska to the "States."

ilized in many ways. The people take much more readily and easily to civilization than to Christianity, as a whole community, but I suppose it is like that everywhere. We are all very well, and have fewer white strangers living here this winter than last, so we will go on in our usual rounds of duty without interruption. It is about time for four o'clock service, so I must close."

Work Among the Women in Wuchang*

"THE Wuchang Branch of the Woman's Auxiliary was organized on Thursday in Easter Week, April 6th. Our women are almost entirely from the poorer classes, hence their time and presence are given through much effort; and it was with many questionings and misgivings that I decided to attempt, for a while at least, the plan of calling them together once a week instead of once a month. They were to come every Thursday at two o'clock and work until half-past three, at which time the native Priest, Mr. Liu, would give them a Bible instruction for half an hour. The Chinese calendar has no weeks or week-days, and it seemed as if the women would remember the meetings better by frequent attendance, and by having to count only seven days ahead on their calendar. Our meetings are well attended, and, as the Chinese have no clocks to dictate the hour of the day, one can see some of these good women making their way toward the *Kotang* as early as eleven o'clock in the morning, in order to be 'in time' for their work. After a few weeks a representative, a 'spokesman,' came to me and said that the women wanted to know if they could not come at one o'clock instead of two, so as to accomplish more work; and since then I have felt convinced of the success of the weekly gatherings. We have now accomplished quite a little in the way of embroidery, shoes, hemstitching, etc., and will soon have a little sale for the addition of a sum to our fund. The dainty, bright-

colored satin shoes, with their attractive embroideries, always sell well, and if there is one thing in which Chinese women can excel, it is in the making of their own shoes.

"Then we have tried the plan of systematic giving. Each member has pledged herself to give a certain sum, and the first Thursday of every month they all go to Mr. Ridgely with their offerings. I have told them that if they only had little, to give little, even one *cash* (one-twentieth of our cent) would be acceptable; but whatever they pledged themselves to give they must lay aside and bring at the proper time. In this, as in their attendance, they have been most faithful, and as they are so poor and such hard-working women, this free offering of their time and money means so much to me.

"Two or three afternoons in the week are devoted to visiting the women in their homes, sometimes going alone, and frequently taking the Bible-woman with me. O for a thoroughly trained woman to help in the work and teaching! If ever there was a useful institution in this mission it is the training-school for native women, which is at St. John's. But alas! Miss Crummer's women are in such demand (and, indeed, most of them are engaged when they enter the school) that there is little hope for help from there at present.

"I should like to tell you in detail one of my experiences. One day a very attractive, gentle little Chinese woman came to see me, and as we are quite accustomed to having them come to see the house, furniture, etc., I imagined that possibly she might have had some such motive. I took her and her attendant around the compound, and Dr. Glenton showed them the Woman's Hospital, and upon returning to the gate-house, where her chair was awaiting her, I discovered her outer garments and strings of beads (which are worn only by mandarin's wives), which she had taken off and left there as she entered the compound, a mark of great respect to the 'Christian mission'! She seemed reluctant to go, and still remained, sitting with me in the gateway. After a time I learned the true object of her visit, which was as follows: About three months previous to that time she had dreamed that she, and her

* This letter describes a work begun by the women of Wuchang, but now at a standstill for lack of workers. Who will offer to resume and continue it?

children had become Christians; and this had preyed so upon her mind that she had resolved to go about and visit the different missions and find out what 'doctrine' they were teaching. She first consulted the Buddhist priests, and evidently was not discouraged by them in her course, as she came to us with a little red paper obtained there emerging from her hair. Our 'religion' (as she expressed it) seemed to her to be 'such a happy one,' and the result of her investigation was that we exchanged visits very often, and she came frequently to our services and Bible-classes, and was especially anxious to send her three younger daughters to St. Hilda's when the school was ready to receive them. She seemed very earnest and very anxious to become a Christian, and, although she and her children have had to return to their home in Ichang, we are trying to do what we can by the means of correspondence, and in the course of two years they are planning to return, when, I sincerely hope, she may be ready to be baptized.

"This is a blessed work, and a most important one, for it reaches the mothers of families and the heathen wives of many of our Christian men; and I do believe that the hearts of many mothers and wives at home will sometimes be moved to help along this work among their less fortunate sisters."

An Indian Autobiography

BY A NATIVE MISSIONARY IN SOUTH DAKOTA.

MY kind friends, I would like to tell you a short history of my life. My father was a white man, and mother is Indian woman. Father was killed by Crow Indian when I was three years old. So my poor mother did best she knew how to raise me in the Indian camp.

So I did not know anything about white people until when I got to be a young man a good father and brother in Christ, the Rev. J. W. Cook, got hold of me and sent me off to school. Now I am in this good work for ten years among

my people to teach them to be good Christians and citizens of Unity States. My dear friends, I pray that God may bless you in your good works. We may not meet each other in this world, but hope to see each other in the other world.

Missions at a Glance

THE Junior Department of the New York Branch of the Woman's Auxiliary has published and now has for sale a Missionary Chart showing at a glance the religious condition of the world. It is printed on glazed paper backed with cloth. In size it is 41 x 63 inches. It is supplied ready for hanging. The cost is \$2 postpaid. Orders should be addressed to the Woman's Auxiliary, 281 Fourth Avenue, New York. All proceeds from the sale will be devoted to the general missions under the care of the Board.

The Chart is a convincing object lesson. It is specially designed for use in Sunday-schools and missionary study-classes. Every one interested in the important question of missionary education will find it of much value. Well-to-do parishes might do a little missionary work by ordering four or five copies of the Chart sent to as many Sunday-schools that cannot afford to purchase it. Parochial missionary societies can aid in the circulation of the Chart by purchasing a dozen or more copies and reselling them to parishes and societies in their own neighborhood. Special rates for quantities will be made on application to the Treasurer of the Junior Department, Miss C. T. Lawrence, 45 East 29th Street, New York City. Special rates will be made only on the understanding that all proceeds shall be devoted to general Missions.

For the first six years the work of the Scotch mission in Livingstoniana was maintained with but one baptism. During the last eighteen years there have been 1,280 baptisms, while the number of candidates exceeds 2,000.

Notes

THE call for Lenten Boxes for the Sunday-school offering has been larger this year than ever before. About 421,000 boxes have been sent out from the Missions House. In the last twenty-two years the Sunday-school Auxiliary has given the remarkable total of \$923,260.81 to missions, through the Board of Managers. There seems to be no doubt that the gifts this year will carry the amount well past the million dollar mark.

THE Rev. Clarence H. Lake, missionary at Baker City, writes that his work has gone on steadily, and progress can be seen especially in the Sunday-school, which has increased in size and efficiency. The congregation also has increased. Mr. Lake has made two trips to Sumpter, Granite and Canyon City, where there are missions under his charge. At the latter place there is a good church building and some devoted communicants. Three persons have recently been confirmed there and one at Granite. Sumpter is a town of over 2,000 people and is in the heart of the richest mining district in the north-west. There are twenty communicants. A piece of land has been given by the Land Company upon which a chapel will soon be erected.

AN important work is being carried on in Utah through the Associate Mission in connection with St. Paul's Church, Salt Lake City. The mission staff provides services regularly in several chapels in different parts of the city, and occasionally at other points at varying distances from town. It is well for Churchmen to bear in mind what is signified by the fact that our Board of Managers is able to provide only \$1,500 a year for the work in Utah, while the Presbyterian Board of Home Missions supplies no less than \$46,000 yearly for the maintenance of its work in the same field. The appropriation of the Board last year was supplemented by "specials" of \$11,339. Even this, however, is not sufficient for the needs of the work. The Bishop writes: "There are opportunities for at least one-half dozen enthusiastic young

men in addition to those already in the field. I cannot, for the lack of funds, go beyond my present limit. Indeed, I am carrying already a financial burden which is really more than I can stand. I have lost within the year at least three opportunities which I could not grasp for lack of means."

Publications Received

The Macmillan Company, New York

The Rise of the New Testament. By David S. Muzzey, B.D. \$1.25.

The Colonization of Africa by Alien Races. By Sir Harry H. Johnston, K.C.B. \$1.50.

Longmans, Green, & Company, New York

A Memoir of Acton Wirdeyer Sillitoe. By the Rev. Herbert H. Gowen, F.R.G.S. \$1.75.

Charles Scribner's Sons, New York

The Puerto Rico of To-day. By Albert Gardner Robinson. \$1.50.

The Mershon Company, New York

About My Father's Business. By Austin Miles. \$1.50.



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All things come of Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions in twenty-two missionary districts, in the Haitien Church, in Mexico,* and in Puerto Rico, and in forty-two home dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in Africa, China and Japan—to pay the salaries of twenty-two Bishops and stipends to 1,601 missionary workers and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church and the work among English-speaking people.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from February 1st, to March 1st, 1900:

* Lenten and Easter Offering from the Sunday-school Auxiliary.

ALABAMA—\$2.50			
<i>Eutaw</i> —St. Stephen's, Mrs. H. W. Duncan, \$1; Mrs. B. B. Barner, \$1; Miss M. B. Dunlap, 50 cts., General.....	2 50	<i>Easton</i> —Trinity Church, Foreign.....	30 10
ALBANY—\$102.67		<i>Harrisburg</i> —St. Stephen's S. S., Sp. for support of its scholarship, in the Church School, Salt Lake City, Utah..	40 00
<i>Athens</i> —Trinity Church, Foreign.....	13 07	<i>Jonestown</i> —St. Mark's, Domestic, \$2.97; Foreign, \$2.83.....	5 80
<i>Cohoes</i> —St. John's, Foreign.....	5 00	<i>Mauch Chunk (East)</i> —St. John's, General.....	30 57
<i>Hoosac</i> —All Saints', Domestic and Foreign.....	13 93	<i>Pottsville</i> —Trinity Church, Domestic, \$100; Foreign, \$100.....	200 00
<i>Schuylerville</i> —St. Stephen's, General, \$4.06; Puerto Rico, \$1.61.....	5 67	<i>Scranton</i> —St. Luke's, Foreign.....	28 19
<i>Stockport</i> —St. John Evangelist's, Wo. Aux., Sp. for Rev. J. J. P. Perry, Brunswick, Georgia.....	5 00	<i>Archdeaconry, Wo. Aux., Sp. for the building fund of the church at Sendai, Japan.....</i>	23 36
<i>Troy</i> —St. Paul's, Sp. for Bishop Morrison, Duluth, \$50; Wo. Aux., Sp. for Rev. A. B. Hunter, for hospital connected with St. Augustine's School, Raleigh, North Carolina, \$10.....	60 00	<i>South Bethlehem</i> —Nativity, Foreign, \$34.76; for St. Augustine's School, Raleigh, North Carolina, \$12.46.....	47 22
CALIFORNIA—\$27.40		<i>Tamaqua</i> —Calvary, General.....	4 27
<i>Oakland</i> —St. Paul's, Sp. for Miss Carter's Indian work, Minnesota.....	25 00	<i>Shelby</i> —Trinity Mission, General.....	3 25
<i>San Mateo</i> —St. Matthew's School Chapel, Colored.....	2 40	CHICAGO—\$154.82	
CENTRAL NEW YORK—\$450.95		<i>Chicago</i> —Atonement, General.....	8 00
<i>Antwerp</i> —St. Paul's, Foreign.....	4 33	<i>Church of Our Saviour, for Japan, \$11.25; General, \$20.80.....</i>	31 55
<i>Canastota</i> —Trinity Church, General.....	1 00	<i>J. L. Houghteling, Sp. for Bishop Rowe's Hospital, Circle City, Alaska.....</i>	50 00
<i>Elmira</i> —Trinity Church, Domestic.....	104 30	<i>Dundee</i> —St. James's, General.....	2 13
<i>Evans Mills</i> —St. Andrew's, Foreign.....	1 57	<i>La Grange</i> —Emmanuel Church, for Japan	17 14
<i>Hayt's Corners</i> —Calvary, General.....	2 04	<i>Waukegan</i> —Epiphany, Domestic.....	16 00
<i>Oneida</i> —St. John's, Domestic, 75 cts.; Foreign, \$16.75.....	17 50	<i>Miscellaneous</i> —Mite-chest, General.....	30 00
<i>Utica</i> —Calvary, Foreign.....	8 06	COLORADO—\$113.28	
<i>Grace, Domestic, \$20; Foreign, \$272.25...</i>	292 25	<i>Colorado Springs</i> —Grace, Foreign.....	10 08
<i>Willard</i> —Christ Church, General.....	4 90	<i>Denver</i> —St. John's Cathedral, Foreign....	100 00
<i>Windsor</i> —Zion, "A Friend," General.....	15 00	<i>St. Mark's, Junior Aux., for work in Liberia.....</i>	3 20
CENTRAL PENNSYLVANIA—\$417.76		CONNECTICUT—\$794.34	
<i>Bloomburg</i> —St. Paul's, "An Old Pupil," for St. Elizabeth's School, South Dakota.....	5 00	<i>Abingdon</i> —Church of the Messiah, Domestic, 39 cts.; Foreign, 38 cts.....	77
		<i>Bridgewater</i> —St. Mark's, Foreign.....	3 06
		<i>Brookfield</i> —St. Paul's, Foreign.....	8 10
		<i>East Berlin</i> —St. Gabriel's Mission, General.....	6 11
		<i>East Haddam</i> —St. Stephen's, General.....	5 72

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

<i>Fairfield</i> —St. Paul's, "A Member," General.....	10 00	<i>Macon</i> —Christ Church, Domestic, \$40.70; Foreign, \$53.47.....	94 17
<i>Hartford</i> —Christ Church, Domestic, \$87.50; Foreign, \$37.50; General, \$203.30.....	328 30	<i>Savannah</i> —Christ Church, "A Member," for "Waldburg Nos. 1, 2, 3 and 4" scholarships, St. John's Mission, Cape Mount, Africa, \$100; for "Clinch" scholarship, \$60, for "Waldburg" scholarship, \$60; both in St. Mary's School, South Dakota.....	220 00
<i>Trinity College Chapel</i> , Domestic, \$10.64; Foreign, \$25.10.....	35 74	Mrs. J. H. M. Clinch, for "The Refuge" scholarship, St. John's School, South Dakota.....	60 00
<i>Litchfield</i> —St. Michael's, Foreign.....	36 65		
<i>Middletown</i> —Christ Church, General.....	20 90		
<i>Milton</i> —Trinity Church, General.....	3 00		
<i>Mystic</i> —St. Mark's, Foreign.....	2 09		
<i>New London</i> —St. James's, Foreign.....	18 59		
<i>North Haven</i> —St. John's, Domestic.....	8 71		
<i>Norwalk</i> —Wo. Aux., Sp. for Rev. J. A. Ingle, China.....	5 00		
<i>Pomfret</i> —Christ Church, Domestic, \$17.52; Foreign, \$17.52.....	35 04		
<i>Quaker Farms</i> —Christ Church, Foreign.....	50 50		
<i>Stamford</i> —St. Andrew's, Domestic.....	54 50		
<i>Stratford</i> —Christ Church, "A Member," General.....	5 00		
<i>South Glastonbury</i> —St. Luke's, General.....	6 00		
<i>Torrington</i> —Trinity Church, Foreign, \$29.80; S. S., General, \$6.38.....	36 18		
<i>Wallingford</i> —St. Paul's S. S., General.....	1 75		
<i>West Hartford</i> —St. James's, Foreign.....	6 60		
<i>Wethersfield</i> —Trinity Parish, Foreign (of which S. S., \$1.27).....	4 62		
<i>Willimantic</i> —St. Paul's, General.....	4 57		
<i>Windham</i> —St. Paul's, Domestic and Foreign.....	2 77		
<i>Windsor</i> —Grace, Foreign.....	27 56		
<i>Winsted</i> —St. John's, Foreign.....	11 16		
<i>Woodbury</i> —St. Paul's, Foreign.....	5 35		
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Rev. G. F. Mosher, Shanghai, China.....	100 00		
DALLAS—\$20.05			
<i>Cleburne</i> —Church of the Holy Comforter, Domestic.....	5 25		
<i>Dallas</i> —Incarnation, Domestic and Foreign.....	3 55		
<i>Decatur</i> —Delight M. Shafer, Sp. for Mexico.....	1 25		
<i>Fort Worth</i> —St. Andrew's, General.....	10 00		
DELAWARE—\$180.72			
<i>Smyrna</i> —St. Peter's, Domestic and Foreign.....	15 50		
<i>Wilmington (Highlands)</i> —Immanuel Church, Sp. for Bishop Funsten, Boise.....	80 00		
<i>Chapel of the Good Shepherd</i> , Bishopstead, Domestic, \$7.90; Foreign, \$7.90.....	15 80		
<i>Trinity Church</i> , Domestic.....	58 42		
<i>Miscellaneous</i> —Mexican Aid Association, Sp. for "Bishop Lee" scholarship, Mexico.....	11 00		
EAST CAROLINA—\$67.51			
<i>Atkinson</i> —St. Thomas's, General.....	1 00		
<i>Creswell</i> —Christ Church, Domestic, 50 cts.; Foreign, 45 cts.....	95		
<i>Faison</i> —St. Gabriel's, General.....	1 00		
<i>Kinston</i> —St. Mary's, Miss Dora Miller, Foreign.....	2 00		
<i>Maxton</i> —St. Matthew's, General.....	1 00		
<i>Roper</i> —Advent, Domestic, 60 cts.; Foreign, 50 cts.....	1 10		
<i>Wilmington</i> —St. James's, Foreign.....	58 46		
"Cash," General.....	2 00		
EASTON—\$12.00			
<i>Cecil Co. (Chesapeake City)</i> —Church of the Good Shepherd, Domestic and Foreign.....	2 00		
<i>Somerset Co. (Princess Anne)</i> —St. Andrew's, Wo. Aux., Sp. for work at Waynesville, Asheville.....	5 00		
<i>Talbot Co.</i> —All Saints', General.....	5 00		
FLORIDA—\$4.85			
<i>Micanopy</i> —S. S., General.....	60		
<i>Monticello</i> —Christ Church, General.....	3 85		
<i>Waldo</i> —St. Paul's S. S., General.....	40		
GEORGIA—\$384.57			
<i>Albany</i> —St. Paul's, Foreign.....	7 90		
<i>Camden Co.</i> —Foreign.....	2 50		
		IOWA—\$5.24	
		<i>Sioux City</i> —St. Thomas's S. S., General, \$2.99; for Bishop Hare's work, South Dakota, \$2.25.....	5 24
		KANSAS—\$74.75	
		<i>Argentine</i> —St. Alban's S. S., for missions in Kyoto, Japan.....	38
		<i>Arkansas City</i> —Trinity Church, Foreign, \$1.45; S. S., for missions in Kyoto, Japan, \$1.....	2 45
		<i>Atchison</i> —Trinity Church S. S., for missions in Kyoto, Japan.....	2 18
		<i>Augusta</i> —Atonement S. S., for missions in Kyoto, Japan.....	1 00
		<i>Burlington</i> —Ascension S. S., for missions in Kyoto, Japan.....	72
		<i>Chetopa</i> —St. Paul's S. S., for missions in Kyoto, Japan.....	89
		<i>Clay Centre</i> —St. Paul's S. S., for missions in Kyoto, Japan.....	1 69
		<i>Coffeyville</i> —St. Paul's S. S., for missions in Kyoto, Japan.....	80
		<i>Dodge City</i> —St. Cornelius's S. S., for missions in Kyoto, Japan.....	1 25
		<i>Emporia</i> —St. Andrew's S. S., for missions in Kyoto, Japan.....	1 50
		<i>Fort Scott</i> —St. Andrew's S. S., for missions in Kyoto, Japan.....	1 74
		<i>Girard</i> —St. John's S. S., for missions in Kyoto, Japan.....	2 08
		<i>Holton</i> —St. Thomas's S. S., for missions in Kyoto, Japan.....	98
		<i>Horton</i> —St. Luke's S. S., for missions in Kyoto, Japan.....	1 93
		<i>Hutchinson</i> —Grace S. S., for missions in Kyoto, Japan.....	79
		<i>Junction City</i> —Covenant S. S., for missions in Kyoto, Japan.....	1 30
		<i>Kansas City</i> —St. Paul's S. S., for missions in Kyoto, Japan.....	2 50
		<i>Kingman</i> —Christ Church S. S., for missions in Kyoto, Japan.....	1 20
		<i>Laurence</i> —Trinity Church S. S., for missions in Kyoto, Japan.....	50
		<i>Leavenworth</i> —St. Paul's, for missions in Kyoto, Japan.....	4 45
		<i>Manhattan</i> —St. Paul's S. S., for missions in Kyoto, Japan.....	1 32
		<i>Marysville</i> —St. Paul's, Foreign, \$1.32; S. S., for missions in Kyoto, Japan, 27 cts.....	1 59
		<i>Minneapolis</i> —St. Peter's S. S., for missions in Kyoto, Japan.....	1 35
		<i>Newton</i> —St. Matthew's S. S., for missions in Kyoto, Japan.....	1 39
		<i>Ottawa</i> —Grace S. S., for missions in Kyoto, Japan.....	1 20
		<i>Paoli</i> —St. James's, Foreign.....	1 60
		<i>Parsons</i> —St. John's S. S., for missions in Kyoto, Japan.....	2 25
		<i>Pittsburg</i> —St. Peter's S. S., for missions in Kyoto, Japan.....	1 14
		<i>Reedsville</i> —Zion S. S., for missions in Kyoto, Japan.....	25
		<i>Salina</i> —Christ Church S. S., for missions in Kyoto, Japan.....	79
		<i>Topeka</i> —Grace Cathedral S. S., for missions in Kyoto, Japan.....	10 00
		<i>Calvary S. S.</i> , for missions in Kyoto, Japan.....	1 00
		<i>Church of the Good Shepherd S. S.</i> , for missions in Kyoto, Japan.....	1 00
		<i>Bethany College Chapel S. S.</i> , for missions in Kyoto, Japan.....	5 00
		<i>St. Simon's</i> , for missions in Kyoto, Japan.....	24

<i>Wamego</i> —St. Luke s S. S., for missions in Kyoto, Japan.....	3 50	MARYLAND—\$455.87	
<i>Wakefield</i> —St. George's S. S., for missions in Kyoto, Japan.....	1 36	<i>Alleghany Co. (Mt. Savage)</i> —St. George's, Foreign.....	12 68
St. John's S. S., for missions in Kyoto, Japan.....	89	<i>Anne Arundel Co. (West River)</i> —Christ Church, Domestic and Foreign, \$13.20; Wo. Aux., Sp. for Rev. J. A. Ingle's work, China, \$32.50; Sp. for the woman's ward in Shanghai Hospital, China, under Dr. Mary Gates, \$15; China, \$17.50.....	78 20
<i>Wichita</i> —St. John's S. S., for missions in Kyoto, Japan.....	83	<i>Baltimore</i> —Atonement Chapel, Domestic, \$24.66; Foreign, \$26.01.....	50 67
<i>Williamsburg</i> —St. Barnabas's S. S., for missions in Kyoto, Japan.....	1 25	Emmanuel Church, Wo. Aux. (of which Mrs. Marshall Thomas, \$10); Sp. for Dr. S. Elliott, Salt Lake, for travelling expenses, \$2.50; for work, \$10.....	22 50
<i>Winfield</i> —Grace, General, \$2.60; S. S., for missions in Kyoto, Japan, \$2.53.....	5 13	Grace, Mrs. James R. Clark, Wo. Aux., for "William V. Clark Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
<i>Yates Centre</i> —Calvary S. S., for missions in Kyoto, Japan.....	1 34	Memorial, Wo. Aux., Foreign.....	10 00
KENTUCKY—\$110.86		Mt. Calvary S. S., for St. Hilda's School, Wuchang, China, \$5; Sp. at discretion of Mr. Littell, for tuition of boy in Boone School, Wuchang, China, \$12; Sp. for St. Saviour's House, Wuchang, China, \$7.....	25 00
<i>Louisville</i> —All Saints' Chapel, General....	3 29	St. Bartholomew's, General.....	80 71
Calvary, Wo. Aux., Sp. for Rev. Mr. Ambler's work, Japan, \$25; "A Member," Wo. Aux., General, \$1.....	26 00	L. Miller, Sp. for "Mary Summers Miller" bed in St. Mary's Orphanage, Shanghai, China.....	25 00
Christ Church Cathedral, Foreign.....	22 62	<i>Baltimore Co. (Catonsville)</i> —St. Timothy's, Wo. Aux., Domestic, \$1; Indian, \$1; Colored, \$1; Foreign, \$1; S. S., General, \$20.....	24 00
Epiphany, Domestic, \$3.55; Foreign, \$2.85; S. S., General, \$2.55.....	8 95	(<i>Glencoe</i>)—Immanuel Church, for work of Rev. J. A. Ingle, China.....	8 50
St. Andrew's, Mr. R. A. Robinson, Foreign.....	50 00	(<i>Mt. Washington</i>)—St. John's Parish, Mrs. John M. Carter's S. S. class, Sp. for Bishop Graves, Laramie.....	10 00
LEXINGTON—\$16.25		<i>Frederick Co. (Frederick)</i> —All Saints', Indian, \$4.45; Colored, \$5.35; Foreign, \$13.70; Sp. for Mexico, \$3.25; Junior Aux., Sp. for Rev. J. A. Ingle, China, \$3.....	59 75
<i>Lexington</i> —Christ Church Cathedral, Wo. Aux., General.....	10 00	<i>Harford Co. (Bel Air)</i> —Emmanuel Church, General.....	6 74
<i>Paris</i> —St. Peter's, General.....	6 25	(<i>Perryman</i>)—St. George's, Foreign.....	14 62
LONG ISLAND—\$2,856.28		<i>Howard Co. (Ellicott City)</i> —St. John's, Wo. Aux., Sp. for building church in Sendai, Japan.....	2 50
<i>Brooklyn</i> —Christ Church, Sp. for Brazil, \$511.89; China and Japan, \$150; Sp. for Mexico, \$10; Sp. for Rev. C. B. Rugbie, Trinidad, British West Indies, \$5; Sp. for Colored work under Archdeacon Walton, Georgia, \$15; Sp. for Colored work under Archdeacon Russell, Southern Virginia, \$16.25.....	1,008 14	MASSACHUSETTS—\$4,113.05	
Grace, Wo. Aux., Sp. for St. Paul's School, Lawrenceville, Southern Virginia, for students' losses by fire.....	50 00	<i>Ashmont</i> —All Saints', Wo. Aux., Sp. for St. Luke's Hospital, Shanghai, China.....	5 00
St. Ann's, Foreign, \$1,359.28; for China, \$6; Africa, \$8; Japan, \$6; Sp. for Mexico, \$4; Sp. for Brazil, \$5; for Haiti, \$3; for Puerto Rico, \$6; Sp. for Cuba, \$6; Sp. for Philippines, \$3.....	1,406 28	<i>Boston (Dorchester)</i> —All Saints' S. S.,* General.....	124 60
St. Peter's S. S., for "Lindsay Parker" scholarship, St. Paul's School, South Dakota.....	45 00	Emmanuel Church, Foreign, \$2,000; Wo. Aux., "A Member," Sp. for "The Rest House," Cape Mount, Africa, \$3; Sp. for annex of M. J. Hooker School, Mexico, \$2; Sp. for Cuba, \$2.....	2,007 00
(<i>Flatbush</i>)—St. Paul's, Sp. for Bishop Brown, Arkansas, for missionary work William G. Low, Sp. for Church work in Mexico, \$50; Sp. for Rev. G. Hammarsköld, for Swedish work, Minnesota, \$100.....	150 00	(<i>West Roxbury</i>)—Emmanuel Church, Wo. Aux., Sp. for Cuba.....	3 00
Sara E. White, Foreign.....	5 00	Church of the Good Shepherd, Wo. Aux., General, \$12.19; "A Member," Sp. for Dean Gray Memorial School, Mexico, \$3.....	14 19
<i>Flushing</i> —St. George's, Foreign.....	90 36	Indian Industries League, Sp. for Miss Sybil Carter's Indian work, Minnesota.....	50 00
<i>Huntington</i> —St. John's, for Alaska, \$3; Puerto Rico, \$3.....	6 00	St. Barnabas's, General.....	4 01
<i>Islip</i> —St. Mark's, Colored.....	25 20	(<i>Roxbury</i>)—St. James's, Wo. Aux., Sp. for Rev. Mr. Caunt's work, Puerto Rico, \$2; Sp. for M. J. Hooker's School and Orphanage, Mexico, \$5.....	7 00
<i>Sag Harbor</i> —Christ Church, Colored.....	2 23	(<i>Charlestown</i>)—St. John's, Wo. Aux., Family Mite-chest, Sp. for "The Rest House," Cape Mount, Africa, \$13; "A Member," Sp. for Dean Gray Memorial School, Mexico, \$3.....	16 00
<i>Woodside</i> —St. Paul's S. S., General.....	5 75	(<i>Jamaica Plain</i>)—St. John's, Domestic.....	33 00
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Rev. A. B. Hunter, for sewing teacher's salary, St. Augustine's School, North Carolina.....	20 00	St. John Evangelist's, Member of St. Mary's Guild, Wo. Aux., General.....	5 00
LOS ANGELES—\$8.00		St. Paul's, Domestic, \$28.66; Colored, \$73.34; Foreign, \$155.64; Sp. for Bishop Johnson, Los Angeles, for Colored Missions, \$7; Wo. Aux., "A Member," Sp.	
<i>Orange</i> —Trinity Church, Foreign.....	2 00		
William H. Raymond, General.....	1 00		
<i>Sierra Madre</i> —Charles N. Holmes, General.....	5 00		
LOUISIANA—\$17.00			
<i>New Orleans</i> —St. Paul's, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan.....	12 00		
Trinity Church, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan.....	5 00		
MAINE—\$42.58			
<i>Camden</i> —St. Thomas's, Domestic and Foreign.....	7 00		
<i>Denniston</i> —Emmanuel Church, Foreign.....	1 49		
<i>Gardiner</i> —Christ Church, Foreign.....	34 09		

MISSISSIPPI—\$25.97

<i>Aberdeen</i> —St. John's, General.....	5 30
<i>Carrollton</i> —Grace S. S., * General.....	11 47
<i>Holly Springs</i> —Christ Church, Wo. Aux., for Rev. C. F. McRae's work, Shang- hai, China.....	5 00
<i>Port Gibson</i> —St. James's, Foreign.....	2 80
<i>Raymond</i> —St. Mark's, General.....	1 40

MISSOURI—\$169.76

<i>De Soto</i> —Trinity Church, Foreign.....	2 20
<i>Kirkwood</i> —Grace, Domestic and Foreign..	6 20
<i>St. Louis</i> —Holy Communion, Domestic...	10 00
Mt. Calvary, "A Member," Sp. for Mr. Osuga, Japan.....	1 00
St. Peter's, Domestic and Foreign.....	140 36
Trinity Church, "A Member," Domestic, \$5; Foreign, \$5.....	10 00

NEBRASKA—\$20.71

<i>Central City</i> —Christ Church, General....	4 25
<i>Monroe</i> —Trinity Church, General.....	1 40
<i>Omaha</i> —All Saints', Domestic and Foreign	13 61
<i>Silver Creek</i> —St. Stephen's, Domestic and Foreign.....	1 45

NEWARK—\$1,117.13

<i>Englewood</i> —St. Paul's, Domestic.....	41 45
<i>Montclair</i> —St. Luke's, "Ladies," Sp. for Miss Carter's lace-teacher, Minnesota..	5 00
"Friends," Sp. for Rev. J. A. Ingle, China.....	110 00
<i>Morristown</i> —"A Friend," for Puerto Rico, \$5; Sp. for Cuba, \$5; Sp. for Philip- pines, \$5.....	15 00
<i>Newark</i> —Trinity Church, Foreign (of which Helen C. Wheeler, \$1).....	423 00
<i>Passaic</i> —St. John's, Foreign.....	12 68
<i>Miscellaneous</i> —Newark Branch Wo. Aux., balance of pledge, Sp. to Bishop Rowe, for church at Skaguay, Alaska, 500; "A Member," General.....	510 00

NEW HAMPSHIRE—\$233.24

<i>Dover</i> —St. Thomas's, General.....	12 69
<i>Keene</i> —Rev. and Mrs. E. A. Renouf, D.D., Domestic, \$30; Indian, \$25; Colored, \$100; Foreign, \$30; Alaska, \$25.....	210 00
<i>Littleton</i> —All Saints', Domestic.....	10 55

NEW JERSEY—\$487.19

<i>Bound Brook</i> —St. Paul's, Foreign.....	33 45
<i>Camden</i> —"E. T. B.," Sp. for Bishop Fer- guson, Africa.....	2 00
St. Paul's, through Wo. Aux., Sp. for "Dr. T. A. Tidball" scholarship, Brazil	40 00
<i>Dunellen</i> —Holy Innocents', Foreign.....	6 55
<i>Elizabeth</i> —St. John's S. S., for "Rev. S. A. Clark Memorial" scholarship, St. Mar- garet's School, Tokyo, Japan.....	40 00
Trinity Church S. S., for "Amelia Ham- ilton McAllister" scholarship, St. Mary's Hall, Shanghai, China, \$20; T. R. White, Jr., through Wo. Aux., for "Olga Randolph White" scholarship, St. Mary's Hall, Shanghai, China, \$25..	45 00
<i>Hamonton</i> —St. Mark's, Africa, 80 cts.; China, 80 cts.; Japan, 80 cts.....	2 40
<i>Lambertville</i> —St. Andrew's, through Wo. Aux., for "Olga Randolph White" scholarship, St. Mary's Hall, Shanghai, China, \$25; Wo. Aux., Sp. for matron's salary, Rescue Mission, Columbia, South Carolina, \$5.....	30 00
<i>Metuchen</i> —St. Luke's, Wo. Aux., Sp. for matron's salary, Rescue Mission, Columbia, South Carolina.....	2 75
<i>Plainfield</i> —Grace Church Guild, through Wo. Aux., for Kimura San, Osaka, Japan, \$5; Wo. Aux., Sp. for King Hall, Washington, D. C., \$25.....	30 00
Mrs. E. C. Stewart, Sp. for Miss Sybil Carter's Indian work, Minnesota.....	50 00
Miss C. B. Ferry, through Wo. Aux., for "Lily B. Ferry Memorial" scholarship, St. John's Mission, Cape Mount, Africa	25 00
Miss J. B. Borden, General.....	10 00

Princeton—Trinity Church, Domestic, \$25;

Foreign, \$44.15.....	69 15
<i>Salem</i> —St. John's Wo. Aux., Sp. for schol- arship in Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$3; through Wo. Aux., for "Bishop Oden- heimer" (In Memoriam) scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan, \$5.....	8 00
<i>Somerville</i> —St. John's, Wo. Aux., Sp. for matron's salary, Rescue Mission, Columbia, South Carolina.....	20 00
<i>Trenton</i> —Christ Church, Foreign, \$5.66; General, \$7.11.....	12 77
St. Michael's, Foreign.....	21 94
<i>Miscellaneous</i> —Branch Wo. Aux., General Babies' Branch, New Jersey, Foreign, \$28.18; Sp. for Alaska, \$5.....	5 00 33 18

NEW YORK—\$17,122.66

<i>Fishkill-on-Hudson</i> —St. Andrew's, For- eign (of which S. S., \$1.59).....	7 49
<i>Hyde Park</i> —St. James's, General.....	5 00
<i>Kingston</i> —St. John's, Domestic, \$5; For- eign, \$23.98.....	27 98
<i>Mattawan</i> —St. Luke's, Foreign, \$5; Wo. Aux., Sp. for Bishop Kinsolving's work in Brazil, \$5; "Nana," Wo. Aux., Sp. for work in Cuba, \$5.....	15 00
<i>Middletown</i> —Grace, "A Member," Wo. Aux., General.....	1 00
<i>Mount Vernon</i> —Ascension, General, \$34.34; Mrs. Chas. H. Fisher, Domestic, 25 cts.; Foreign, 25 cts.; Indian, 25 cts.; Col- ored, 25 cts.....	35 34
<i>Newburgh</i> —St. George's, Domestic, \$192.01; Indian, \$50; Colored, \$50; Foreign, \$103.56.....	395 57
<i>New York</i> —All Angels', Domestic and For- eign.....	10 00
Calvary, Wo. Aux., Foreign Missionary Committee, Sp. for Bishop Scheres- chewsky's insurance, China, \$79.16; Girls' Friendly Society, Sp. for Rev. Ellis Bishop, Salt Lake, \$10.....	89 16
Christ Church, Wo. Aux., Sp. for educa- tion of native Africans at Sierra Leone, \$100; for Miss Mosher's salary, China, \$25.....	125 00
<i>(New Brighton)</i> —Christ Church, Foreign	87 83
<i>(Riverdale)</i> —Christ Church, Wo. Aux., Sp. for educational work, Sierra Leone, Africa.....	35 00
Epiphany, through St. Augustine's League, Sp. for sewing machine for Archdeacon Russell, Lawrenceville, Southern Virginia, \$8; Wo. Aux., Sp. for educational work, Sierra Leone, Africa, \$10.....	18 00
Grace, Domestic, \$1,171.61; Wo. Aux., Sp. for Mexico, \$100; for "Catharine L. Wolfe Memorial" scholarship, \$35, "Grace Church" scholarship, \$35, both in St. John's Mission, Cape Mount, Africa; Freedman's Committee, through St. Augustine's League, Sp. for "Mary Leighton" scholarship, St. Paul's School, Lawrenceville, South- ern Virginia, \$60; Sp. for Industrial teaching, St. Augustine's School, Raleigh, North Carolina, \$100; Mrs. Kingsland, through Niobrara League, for "Cornelius Kingsland Memorial" scholarship, St. Paul's School, South Dakota, \$60.....	1,541 61
<i>Holy Apostles</i> , Wo. Aux., "A Member," for Rev. Mr. Forrester's salary, Mex- ico, \$20; through St. Augustine's League, Sp. for Archdeacon Russell, for St. Paul's School, Lawrenceville, Southern Virginia, \$6.24; Niobrara League, "A Member," for "J. P. Lundy and R. C. Rogers" scholar- ships, St. Mary's School, South Dakota, \$120.....	146 24
<i>Holy Communion</i> , Domestic, \$455.59; Foreign, \$485.53; Sp. Ch. Holy Com- munion, Tacoma, Olympia, \$100; Sp.	

for Mission work in Cuba, \$50.....	1,121 17	Trinity Chapel, Domestic, \$300; Mrs. John Burling Lawrence, Sp. for Bishop Rowe, Alaska, for font, St. Peter's-by-the-Sea, Sitka, \$100; for log church, Circle City, \$50.....	450 00
Holy Sepulchre, Sp. for Educational work, Sierra Leone.....	27 00	Zion and St. Timothy's, Miss Wetherbee, through Niobrara League, Sp. for Rev. Mr. Roberts, Shoshone, Boise.....	5 00
Holy Trinity Church, Sp. for Swedish work, Minnesota.....	279 53	Mr. Henry Dexter, through Niobrara League, for "Dexter" scholarship, St. Mary's School, South Dakota.....	60 00
Incarnation, Foreign, \$994.71; Sp. for Orphanage in Cuba, \$10; Wo. Aux., for "Arthur Brooks" scholarship, St. Mary's Hall, Shanghai, China, \$40; Montgomery Memorial Society, Sp. for Hooker Memorial School, Mexico, \$80; Miss Easton, through Niobrara League, for "Charles Easton" scholarship, St. Mary's School, South Dakota, \$60.....	1,184 71	Mrs. Alice G. Vanderbilt, Sp. for Miss Sybil Carter's Indian work, Minnesota. Society Busy Workers, Sp. for Turtle Mountain Indians, North Dakota.....	7 00
(Kingsbridge)—Mediator, Foreign.....	19 30	Miss King, through Niobrara League, for Black Fox's salary, South Dakota.....	60 00
St. Agnes's, Domestic, \$294.56; Foreign, \$35; Wo. Aux., through Niobrara League, for "Rev. Dr. E. A. Bradley" scholarship, St. Mary's School, South Dakota, \$60; Wo. Aux., for St. Paul's College Building Fund, Japan, \$10; Foreign, \$1.....	400 56	Mrs. Hustace, through Niobrara League, for "Rev. H. E. Montgomery" scholarship, St. Elizabeth's School, South Dakota.....	60 00
(Harlem)—St. Andrew's (of which a personal gift, \$25); through St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina.....	30 00	Miss Margaret Collins, for "Mary A. E. Twing" scholarship, St. Mary's School, South Dakota.....	60 00
St. Augustine's, Missionary Guild, Domestic, \$53.66; Foreign, \$53.66.....	107 32	R. Fulton Cutting, Sp. for Rev. J. G. Hammarsköld's Swedish Church work, Minnesota.....	50 00
St. Bartholomew's, Foreign, \$2,202.01; through Niobrara League, for salary of teacher, South Dakota, \$500; Mrs. Morris and Mrs. McCreedy, through Niobrara League, for "Compo" scholarship, St. Mary's School, South Dakota, \$60; Woman's Missionary Society, for St. John's College, Shanghai, China, \$500; Sp. for Mexico, \$100; Miss Prall, through Niobrara League, for "Bishop Hare" scholarship, St. John's School, South Dakota, \$60; Mrs. Ten Broeck, through Niobrara League, for "Ten Broeck" (In Memoriam) scholarship, St. John's School, South Dakota, \$60.....	3,482 01	Hon. Seth Low, Sp. for Miss Sybil Carter's Indian work, Minnesota.....	50 00
(Governor's Island)—St. Cornelius's, General.....	9 27	Augustus L. Clarkson, General.....	50 00
St. George's S. S., Sp. for Deaconess Elliot, Moab, Salt Lake.....	27 00	Mrs. G. Zabriskie Gray, Sp. for Church work, Mexico.....	50 00
St. James's, Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00	Mrs. J. B. Jarvis, Domestic.....	40 00
St. John's, Domestic, \$232.66; S. S., General, \$36.02.....	268 68	Mr. and Mrs. Richard M. Hoe, Sp. for Rev. Edward Hunte, for organ, Africa.....	25 00
St. John Evangelist's, "A Member," General.....	24 00	Mrs. Galpin, Domestic.....	10 00
St. Mark's, Foreign, \$38.70; S. S., for "St. Mark's" scholarship, St. Paul's School, South Dakota, \$30.....	68 70	Mrs. J. H. Clark, Sp. for Church work, Mexico.....	15 00
St. Mary's School, Guild of the Holy Child, Sp. for Rev. S. H. Littell's work, Wuchang, China.....	25 00	H. C. von Post, Sp. toward meeting debt of Swedish churches in Minnesota.....	20 00
St. Matthew's, Domestic and Foreign.....	75 00	E. H. Dougherty, General.....	10 00
St. Michael's, General.....	1 73	Elihu Chaucey, Sp. for building Swedish churches in Minnesota.....	10 00
(Morriscania)—St. Paul's, Sp. for Bishop Ferguson's Church, Cape Mount, Africa.....	2 00	Rev. G. H. Hooper, Foreign.....	7 00
St. Thomas's, Woman's Missionary Society, through St. Augustine's League, Sp. for bell, St. Cyprian's Church, St. Augustine, Florida, \$40; Sp. for Rev. J. J. N. Thompson, Mobile, Alabama, \$25; Ladies' Missionary Association, Wo. Aux., for teacher's salary, Cape Mount, Africa, \$100; for "St. Thomas's" scholarship, St. Margaret's School, Tokyo, Japan, \$40; Miss Grace Seoville, Wo. Aux., Sp. for parish schools, Mexico, \$20; Miss M. M. Halstead, Sp. for Miss Sybil Carter's Indian work, Minnesota, \$25; Young Woman's Branch, through St. Augustine's League, Sp. for two scholarships, St. Paul's School, Lawrenceville, Southern Virginia, \$50.....	300 00	Mrs. Theodore Appleton, Sp. for Church work in Mexico.....	3 00
Transfiguration, through Niobrara League, for Choteau Creek, South Dakota, \$50; Wo. Aux., Sp. for Domestic Contingent Fund, \$2.....	52 00	"L. L. D.," Domestic, \$3,000; Foreign, \$2,000.....	5,000 00
Trinity Church, Domestic.....	32 07	"A Friend," Wo. Aux., Sp. for Domestic Contingent Fund.....	200 00
		"A Friend," Wo. Aux., Sp. toward building St. Andrew's Chapel, Rampart, Alaska.....	100 00
		"A Friend," Sp. for Swedish work in Minnesota.....	25 00
		"Anonymous," Wo. Aux., Sp. for Bishop Morris, Oregon, for his missionaries... Poughkeepsie—Branch Wo. Aux., Sp. for educational work, Sierra Leone, Africa, \$24.15; Sp. for Rev. Mr. Caunt, Puerto Rico, \$24.15.....	48 30
		Scarsdale—St. James-the-Less, Domestic, \$1; Indian, \$8.25; Colored, \$2.50; General, \$8.....	17 75
		Sing Sing—St. Paul's, Wo. Aux., Sp. for Miss Carter's Indian work, Minnesota, \$1; Mrs. Edward N. Strong, Wo. Aux., for "Edward N. Strong Memorial" scholarship, St. John's Mission, Cape Mount, Africa, \$25.....	26 00
		Trinity Church, Wo. Aux., for stipend of Henry Longfeather, Catechist, South Dakota.....	5 00
		Staatsburg—St. Margaret's, Domestic, \$4.19; Foreign, \$2.09.....	6 28
		Tuxedo Park—Mrs. Edward King, Sp. for Miss Sybil Carter's Indian work, Minnesota.....	50 00
		Miscellaneous—Branch Wo. Aux., contents of Mite-boxes at Missionary Exhibit, General.....	17 06
		Mite-chests, through St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia.....	1 00
		St. Augustine's League, Sp. for Rev. Richard Bright, Savannah, Georgia (of which for teacher, \$25; for school, \$50), \$75; Sp. for Archdeacon Pollard, North Carolina, \$10; Sp. for Miss Kerr's board,	

Tallahassee, Florida, \$7; Sp. for Rev. J. J. P. Perry, Brunswick, Georgia, \$50; Sp. for Rev. T. C. Wetmore, North Carolina, \$50; Sp. for rector's salary, St. Cyprian's Church, St. Augustine, Florida, \$25; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for Catharine Brown's board at St. Augustine's School, Raleigh, North Carolina, \$7.....	234 00
NORTH CAROLINA—\$61.44	
<i>Durham</i> —St. Philip's, General.....	4 19
<i>Henderson</i> —Holy Innocents', Domestic, \$6; Colored, \$5; Foreign, \$7.....	18 00
<i>Statesville</i> —Trinity Church, Foreign.....	1 25
<i>Weldon</i> —Grace, Domestic, \$1; Foreign, \$1.....	2 00
<i>Miscellaneous</i> —Babies' Branch Wo. Aux., Sp. for "Bishop Atkinson" cot, in Holy Trinity Orphanage, Tokyo, Japan.....	36 00
OHIO—\$101.67	
<i>Cleveland</i> —Emmanuel Church, General.....	25 49
<i>Toledo</i> —St. Mark's, General.....	5 00
<i>Youngstown</i> —St. John's, General.....	41 18
<i>Miscellaneous</i> —Branch Wo. Aux., for a new scholarship, St. Paul's School, South Dakota.....	30 00
OREGON—\$80.85	
<i>Albany</i> —St. Peter's, Domestic.....	4 41
<i>Astoria</i> —Grace, Domestic, \$12.41; Foreign, \$9.29.....	21 70
Holy Innocents', Foreign.....	2 23
<i>Baker City</i> —St. Stephen's, Domestic, \$2.50; Foreign, \$2.50.....	5 00
<i>Corvallis</i> —Good Samaritan, Domestic.....	10 14
<i>Eugene City</i> —St. Mary's, Domestic.....	6 06
<i>Jacksonville</i> —Mission, Domestic.....	1 00
<i>Pendleton</i> —Church of the Redeemer, Domestic, \$11.25; Foreign, \$11.....	22 25
<i>Salem</i> —St. Paul's, Domestic.....	8 12
PENNSYLVANIA—\$16,579.72	
<i>Coatesville</i> —Trinity S. S., General.....	9 40
<i>Conshohocken</i> —Calvary, Foreign.....	39 96
<i>Fort Washington</i> —Mrs. J. D. Sheaff, General.....	10 00
<i>Norristown</i> —"S." Indian, \$10; Colored, \$10; Foreign, \$30.....	50 00
<i>Philadelphia (Germantown)</i> —Christ Church, Foreign.....	50 13
(<i>Mt. Airy</i>)—Grace, Foreign.....	144 45
Grace Chapel, Domestic.....	5 00
Holy Apostles', Sp. at discretion of Rev. J. A. Ingle, China, \$175.77; George C. Thomas, Sp. for Bishop Gray's work, Southern Florida, \$250.....	425 77
Holy Trinity Church, Domestic, \$4,657.34; Foreign, \$5,595.79; for "Paulo Post" (In Memoriam) scholarship, St. Mary's School, South Dakota, \$60; Sp. for Holy Trinity Church in Japan, \$400; Sp. for Bishop Kinsolving, Brazil, \$300.....	11,013 13
<i>Nativity</i> , Domestic, \$30.17; Foreign, \$60.13.....	90 30
<i>Prince of Peace Chapel</i> , Foreign.....	22 23
(<i>Kensington</i>)—St. Barnabas's, for "Bishop Whipple" scholarship, \$30, for "Bishop Hare" scholarship, \$30, both in St. Mary's School, South Dakota.....	60 00
(<i>Germantown</i>)—St. Luke's, Foreign, \$189.44; Junior Aux., Wo. Aux., Sp. for scholarship in Miss Bull's Orphanage, Japan, \$25.....	214 44
St. Luke's and the Epiphany, Foreign.....	324 55
(<i>Chestnut Hill</i>)—St. Martin-in-the-Fields, Foreign.....	14 01
(<i>Germantown</i>)—St. Michael's, General.....	85 72
(<i>Germantown</i>)—St. Peter's, Domestic, \$157; Foreign, \$363.11.....	520 11
St. Peter's, Domestic, \$792.26; Foreign, \$459.01.....	1,251 27
St. Stephen's, Foreign, \$346.69; Indian, \$72.43.....	419 12
(<i>West</i>)—Church of the Saviour, Domestic, \$2.55; Foreign, \$151.49; S. S. Aux., General, \$85; Sp. for the "Margaret Newbold" scholarship, Mexico, \$60....	299 04
(<i>Oxford</i>)—Trinity Church, Wo. Aux., General.....	19 37
Miss H. S. Biddle, for "Fidelitas" scholarship, St. Paul's School, South Dakota.....	30 00
Miss Fuet, General.....	3 70
Miss I. F. Jacot, Sp. for Bishop Rowe, for his hospital work at Skaguay, Alaska.....	10 00
"M. C.," Wo. Aux., Domestic, \$100; Foreign, \$100; Sp. for Miss Babcock's work, Japan, \$50.....	250 00
"E. N. B.," for "Mary Amory Hare" (In Memoriam) scholarship, St. Mary's School, South Dakota.....	30 00
W. B. Ridgely, Domestic.....	10 00
<i>Rockdale</i> —Calvary S. S., for Cape Mount schools, Africa, \$10; China, \$8; Japan, \$7; Alaska, \$7.....	32 00
<i>Upper Providence</i> —St. Paul's Memorial S. S., China.....	3 97
<i>Miscellaneous</i> —Foreign Committee, Pennsylvania Branch, Africa, \$100; Sp. for Endowment Fund of St. Agnes's School, Kyoto, Japan, \$100; for work in Hankow, China, \$100; Sp. for Church Building Fund, Havana, Cuba, \$100; Sp. for Assyrian Mission, \$25; for "Richard Newton" scholarship, \$40, for "Francesca" scholarship, \$40, both in High School, Cuttington, Africa; Sp. for "Alice Kingsolving" scholarship, Brazil, \$100; for "Bishop Stevens" scholarship, St. John's College, Shanghai, China, \$70; Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, China, \$30; for "Faith" scholarship, St. Augustine's School, near Monrovia, Africa, \$35; for "In His Name" (Preparatory) scholarship, St. John's College, Shanghai, China, \$50; Sp. for Holy Trinity Orphanage, Oji, Japan, \$10; Sp. for organ for Rev. Mr. Ridgeley, China, \$4; Sp. for Miss Bull's Orphanage, Japan, \$450; for "Bishop Whitaker" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....	838 50
Domestic Committee, Pennsylvania Branch, for salary of Missionary Bishop (Bishop Wells, Spokane), \$150; for women workers in Alaska, \$50.....	200 00
"A Friend," Foreign Committee, Sp. for Endowment Fund of St. Agnes's School, Kyoto, Japan.....	100 00
Offertory at the Pre Lent Service of the Brotherhood of the Clergy of this Diocese, General.....	13 55
PITTSBURGH—\$426.58	
<i>Brownsville</i> —Christ Church, for Bishop Kendrick's work, New Mexico and Arizona.....	10 00
<i>Foxburg</i> —Memorial Church of Our Father, Colored.....	5 00
<i>Franklin</i> —St. John's, Domestic, \$60; Foreign, \$61.....	121 00
<i>Pittsburgh</i> —Calvary, Foreign.....	91 67
St. George's, Domestic, \$1; Foreign, \$2..	3 00
Trinity Church, Domestic.....	65 68
<i>Smethport</i> —St. Luke's, General.....	30 23
<i>Miscellaneous</i> —Wo. Aux., Sp. for Miss Carter's Indian work, Minnesota.....	100 00
QUINCY—\$13.50	
<i>Galva</i> —Holy Communion, General.....	1 50
<i>Knoxville</i> —St. Mary's, General.....	10 00
<i>Peoria</i> —J. A. and N. Dickinson, Domestic and Foreign.....	2 00
RHODE ISLAND—\$1,936.47	
<i>East Greenwich</i> —St. Luke's, Foreign.....	16 22
<i>Newport</i> —"A Friend," Sp. for building fund of St. Ansgarius's Church, Minneapolis, Minnesota.....	1,000 00

<i>Providence</i> —All Saints' Memorial, Domestic, \$26.15; Foreign, \$25.45; for "Bishop Henshaw Memorial" scholarship, St. John's College, Shanghai, China, \$35.....	86 60	\$5; Sp. for Rev. O. Parker, Yreka, Sacramento, \$5.....	10 00
St. Stephen's, Domestic, \$423.65; Foreign, \$347.....	773 65	<i>Washington Co. (Bristol)</i> —Emmanuel Church, Foreign.....	13 09
St. John's S. S., for "St. John's S. S." scholarship, St. Mary's School, South Dakota.....	60 00	<i>Wythe Co. (Wytheville)</i> —St. John's, Wo. Aux., Foreign.....	10 00
SOUTH CAROLINA—\$98.97		<i>Miscellaneous</i> —Wo. Aux., Sp. for Miss Garrett's work among the Indians at Pass Fort, Boisé.....	200 00
<i>Black Oak</i> —Trinity Church, Foreign.....	9 25	SPRINGFIELD—\$28.06	
<i>Charleston</i> —Holy Communion, Wo. Aux., for school work at Anvik, Alaska.....	10 00	<i>Mansfield</i> —Christ Church, General.....	3 06
St. Michael's, General.....	32 66	<i>Springfield</i> —Christ Church, Study Class, Wo. Aux., Foreign.....	10 00
<i>Edisto</i> —Trinity Church, General.....	5 27	Mrs. Seymour, Wo. Aux., Domestic, \$5; Foreign, \$5.....	10 00
<i>Florence</i> —St. John's, General, \$7.17; for Bishop Ferguson's work, Africa, \$1.....	8 17	Mrs. Allen, Wo. Aux., Domestic, \$2.50; Foreign, \$2.50.....	5 00
<i>Lancaster</i> —Christ Church, General.....	1 15	ENNESSEE—\$13.25	
<i>Johns Island</i> —St. John's, General.....	5 43	<i>Memphis</i> —St. Mary's, Wo. Aux., General..	10 00
<i>Orangeburg</i> —Church of the Redeemer, General.....	3 26	<i>Nashville</i> —Colored Mission, Foreign.....	3 25
<i>Rock Hill</i> —Church of Our Saviour (of which Wo. Aux., \$4.70), Foreign.....	10 13	TEXAS—\$29.04	
<i>Sumter</i> —Church of the Holy Comforter, Domestic.....	4 50	<i>Belleville</i> —St. Mary's, Domestic, \$8.26; Foreign, \$3.15.....	11 41
<i>Rockland Co.</i> —St. John's, Domestic, \$7.25; Foreign, \$1.90.....	9 15	<i>Brenham</i> —St. Peter's, Domestic, \$4.21; Foreign, \$4.25; S. S., Domestic, \$5.17..	13 63
SOUTHERN OHIO—\$131.83		<i>Calvert</i> —Epiphany, Foreign.....	4 00
<i>Cincinnati (Riverside)</i> —Atonement S. S.,* 1899, General.....	6 25	VERMONT—\$221.89	
<i>(Clifton)</i> —Calvary, Wo. Aux., Sp. for Bishop Kendrick, Arizona, \$5; Sp. for Bishop Brooke, Oklahoma, \$5.....	10 00	<i>Bellows Falls</i> —Immanuel Church, General.....	12 57
<i>(Walnut Hills)</i> —Epiphany, Wo. Aux., Sp. for Bishop Leonard, Salt Lake, \$5; Sp. for Bishop Kendrick, Arizona, \$5; Sp. for Bishop Brooke, Oklahoma, \$5.....	15 00	<i>Bennington</i> —St. Peter's, Foreign.....	9 00
<i>(Mt. Auburn)</i> —Church of Our Saviour, St. Martin's Guild, Junior Aux., Sp. for Bishop Kendrick, Arizona, \$5; Sp. for Bishop Leonard, Salt Lake, \$2; Sp. for building church at Sendai, Japan, \$2; "Working Band," Junior Aux., Sp. for lace teachers' salary, Minnesota, \$1; Sp. for building church at Sendai, Japan, 50 cts.....	10 50	<i>Burlington</i> —St. Paul's, Foreign.....	126 48
<i>Columbus</i> —Trinity Church, General.....	27 00	<i>Forestdale</i> —Grace, Domestic, 70 cts.; Foreign, 94 cts.....	1 64
<i>Dayton</i> —St. Andrew's, General.....	5 00	<i>Manchester Centre</i> —Miss M. B. Phelps, for work of Mrs. Dennis, Africa.....	5 00
<i>Glendale</i> —Christ Church, Foreign, \$44.18; Wo. Aux., General, \$2.....	46 18	<i>Rutland</i> —Trinity Parish, General.....	10 00
<i>Linwood</i> —Grace S. S.,* General.....	4 75	"(District)"—Wo. Aux., Sp. for enlarging St. John's Church, Shanghai, China... ..	17 20
<i>Newark</i> —Trinity Church, Foreign.....	7 15	<i>Windsor</i> —St. Paul's, Foreign.....	40 00
SOUTHERN VIRGINIA—\$391.74		VIRGINIA—\$718.16	
<i>Accomac Co. (Accomac)</i> —T. W. Blackstone, for Puerto Rico, \$1; Sp. for Cuba, \$1; Sp. for the Philippine Islands, \$1.....	3 00	<i>Albemarle Co.</i> —Walker Parish, Grace, Sp. for support of the "Helen Dickinson" scholarship, Mr. Osuga's Orphanage, Japan.....	25 00
<i>Amherst Co.</i> —Lexington Parish, Ascension, Foreign.....	1 87	<i>(Scottsville)</i> —St. John's, General.....	2 05
St. Mark's, Foreign.....	23	<i>Alexandria Co. (Alexandria)</i> —St. Paul's, "Members," Domestic, \$4; Foreign, \$3.....	7 00
St. Luke's, Foreign.....	1 76	<i>Charles City Co. (Westover)</i> —Westover Parish, Sp. for Mr. Osuga's Orphanage, Japan.....	10 00
<i>Augusta Co. (Staunton)</i> —Emmanuel Church, Domestic and Foreign, \$15.30; Wo. Aux., Sp. for building hospital for women, Shanghai, China, \$6.....	21 30	<i>Clarke Co. (Gaylord)</i> —Wickliffe Parish, Domestic and Foreign.....	3 81
<i>Campbell Co. (Lynchburg)</i> —St. Paul's S. S., for Japan.....	37 12	<i>Culpeper Co.</i> —Ridley Parish, Christ Church, Junior Aux., Foreign.....	10 00
<i>Dinwiddie Co. (Gun's Hill)</i> —Miss Berkeley, General.....	1 00	<i>Essex Co. (Tappahannock)</i> —Wo. Aux., Sp. for Miss Sybil Carter's Indian work, Minnesota.....	2 00
<i>James City Co. (Williamsburg)</i> —Bruton Parish Church, for Bishop Funsten's work, Boisé.....	6 88	<i>Fairfax Co. (Langley)</i> —St. John's, Girls' Bible-class, Sp. to aid in the translation of the Prayer Book into Portuguese, by Rev. Mr. Brown, Brazil.....	5 00
<i>Mecklenburg Co. (Boydton)</i> —St. James's, Foreign.....	13 97	<i>(Fairfax)</i> —Zion, Foreign.....	4 80
<i>Norfolk Co. (Norfolk)</i> —Christ Church, General.....	54 02	<i>Fauquier Co. (Warrenton)</i> —St. James's, Foreign.....	10 00
<i>Pittsylvania Co. (Mt. Atry)</i> —St. John's, Foreign.....	2 50	<i>Frederick Co. (Middletown)</i> —"L. S. E.," Colored, \$1; Indian, \$1.....	2 00
<i>Roanoke Co. (Roanoke)</i> —St. John's Parish, "Three Members," Wo. Aux., for Alaska, \$10; Sp. for hospital in Shanghai, China, \$5.....	15 00	<i>Hanover Co. (Hanover)</i> —St. Paul's, Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan.....	5 00
<i>Rockbridge Co.</i> —Mrs. J. C. Blair, Sp. for Rev. H. B. Smith, Ardmore, Indian Territory, for education of white child,		<i>Henrico Co. (Richmond)</i> —St. Andrew's, Wo. Aux., Sp. for training of Japanese girl as teacher.....	100 00
		Miss G. E. Arents, Sp. for Miss Sybil Carter's Indian work, Minnesota.....	500 00
		<i>King William Co. (Sylett)</i> —St. David's, Foreign.....	2 50
		<i>Loudoun Co. (Aldie)</i> —Church of Our Redeemer, Domestic and Foreign.....	4 00
		<i>Spottsylvania Co. (Fredericksburg)</i> —St. George's, General.....	25 00

WASHINGTON—\$1,782.37

<i>Washington</i> (D. C.)—Ascension, Foreign, \$57; Sp. for Rev. J. A. Ingle, China, \$10.....	67 00
Church of the Good Shepherd, General.....	3 16
St. John's, Domestic and Foreign, \$818.74; Domestic, \$326; Foreign, \$355; Sp. for Manila, \$1; Sp. for Korea, \$10.35; Sp. for Cuba, \$5; China, \$3; Puerto Rico, \$5; Alaska, \$5; Sp. for C. H. Horne, Lewiston, Spokane, to pay church debt, \$55; S. S., Domestic and Foreign, \$50.....	1,634 09
St. Paul's, Wo. Aux., Sp. for building hospital for women, China.....	5 10
"A Priest," General.....	40 09
Mrs. Ellen D. Case, Sp. for Miss Sybil Carter's Indian work, Minnesota.....	10 00
Montgomery Co. (Brookerville)—St. John's, General, \$6; Sp. for Brazil, \$5.....	11 00
Prince George Co. (Hyattsville)—Pinkney Memorial Church, Foreign.....	11 93

WESTERN MICHIGAN—\$31.25

<i>Grand Rapids</i> —Grace, Wo. Aux., Sp. for St. Hilda's School, Wuchang, China.....	7 00
St. Mark's, Wo. Aux., "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota.....	17 00
Greenville—St. Paul's S. S., General.....	1 00
Hastings—Emmanuel Church, Wo. Aux., "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota.....	6 25

WESTERN NEW YORK—\$984.36

<i>Albion</i> —Christ Church, Domestic and Foreign.....	10 00
<i>Buffalo</i> —All Saints', Foreign.....	3 83
Grace, Wo. Aux., for salary of Miss Francis, South Dakota.....	5 00
St. James's, Domestic, \$14.47; Foreign, \$27.24; Wo. Aux., for Miss Francis's salary, South Dakota, \$5; Sp. for Miss Taylor, Sacramento, \$5; Sp. for Bishop Brooke, Oklahoma, \$5.....	56 71
St. Mark's, Foreign.....	7 14
St. Paul's, Wo. Aux., "J. G. Webster" scholarship, St. Hilda's School, China, \$4.50; Sp. for Bishop Brooke, Oklahoma, \$8.....	12 50
Trinity Church, Wo. Aux., for salary of Miss Francis, South Dakota, \$15; for salary of Miss Babcock, Japan, \$10; Sp. for Bishop Brooke, Oklahoma, \$10; Sp. for Miss Taylor, Sacramento, \$15.....	50 00
<i>Canandaigua</i> —St. John's, Domestic, \$8.48; Foreign, \$7.69.....	16 17
<i>Catawba</i> —Rev. Wm. Callerson, General.....	2 00
<i>Clifton Springs</i> —"In F's Name," \$5, "A. F. C.," \$5, Domestic and Foreign.....	10 00
<i>Corning</i> —Christ Church, Foreign.....	17 57
<i>Fredonia</i> —Trinity Church S. S., Domestic.....	10 00
<i>Geneva</i> —Trinity Church, Domestic, \$390; Sp. for Bishop Cheshire's work among Colored people, North Carolina, \$110.....	500 00
<i>Holley</i> —St. Paul's, Foreign.....	2 55
<i>Le Roy</i> —Miss S. S. Severance, General.....	1 00
<i>North Tonawanda</i> —St. Mark's, Foreign.....	9 22
<i>Olean</i> —St. Stephen's, Foreign.....	7 40
<i>Rochester</i> —Epiphany, Foreign.....	16 25
St. James's, Domestic, \$25; Colored, \$25; Foreign, \$50.....	100 00
St. Mark's, Foreign.....	7 25
St. Paul's, Puerto Rico, \$61; Wo. Aux., Sp. for Bishop Brooke, Oklahoma, \$5; Sp. for scholarship, King Hall, Washington, D. C., \$10.....	76 00
St. Stephen's, Domestic and Foreign.....	7 39
<i>Watkins</i> —St. James's, Foreign.....	7 39
<i>Miscellaneous</i> —Branch Wo. Aux., toward travelling expenses of Rev. Mr. Ingle, China.....	25 00
"X.," General.....	24 00

WEST MISSOURI—\$48.19

<i>Carrollton</i> } St. Paul's, General.....	2 00
<i>Richmond</i> }	
<i>Joplin</i> —St. Philip's, General.....	3 05
<i>Kansas City</i> —St. George's S. S., Colored.....	2 53

<i>St. Joseph</i> (Wyatt Park)—St. Paul's, Junior Aux., Sp. for Rev. G. B. Pratt, Puerto Rico.....	3 11
<i>Sedalia</i> —Calvary S. S., Foreign.....	5 45
<i>Springfield</i> —St. John's, Wo. Aux., General.....	5 00
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Bishop Leonard's work, Salt Lake.....	27 00

WEST VIRGINIA—\$177.70

<i>Fairmont</i> —Christ Church, Mrs. C. C. Penick, General, \$50; Sp. for Miss Thackara's work, Arizona, \$25; Sp. for Bishop Rowe, Alaska, \$50; Sp. for Mr. Forrester's work, Mexico, \$25.....	150 00
<i>Keyser</i> —Domestic, \$1.50; Foreign, \$1.50.....	3 00
<i>Moorefield</i> —Emmanuel Church, missions to the deaf and dumb, 61 cts.; Foreign, 54 cts.; Sp. for Mexico, 58 cts.....	1 73
<i>Paw Paw</i> —Domestic, 25 cts.; missions to the deaf and dumb, 66 cts.....	91
<i>Shepherdstown</i> —Trinity Church, Domestic, \$6.24; Foreign, \$8.33; "Little Anna" scholarship, St. John's Mission, Cape Mount, Africa, \$2.49.....	17 06
<i>Wheeling</i> —St. Matthew's Infant class, through Wo. Aux., Sp. for scholarship, St. Mary's Orphanage, Shanghai, China.....	5 00

ALASKA—\$18.00

<i>Anvik</i> —Christ Church Mission, China, \$5; Sp. for Guest House, Anvik, Alaska, \$13.....	18 00
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ASHEVILLE—\$258.16

<i>Asheville</i> —St. Matthias's, Foreign.....	5 41
<i>Bessemer City</i> —St. Andrew's, Foreign.....	2 05
<i>Bowman's Bluff</i> —Gethsemane, Foreign.....	2 10
<i>Brevard</i> —St. Philip's, Domestic, \$2.10; Foreign, \$3.10.....	5 20
<i>Henderson Co.</i> —Calvary, Foreign.....	31
<i>High Shoals</i> —St. John's, Foreign.....	30
<i>Lincoln Co.</i> —Church of Our Saviour, Foreign.....	49
<i>Miscellaneous</i> —Salary of Bishop Horner, Asheville.....	242 30

BOISE—\$11.75**WYOMING.**

<i>Shoshone Agency</i> —Church of Holy St. John, Foreign.....	6 75
Church of the Redeemer, Foreign.....	5 60

DULUTH—\$13.36

<i>Moorhead</i> —St. John's, General.....	4 40
<i>Pembina</i> —Grace, Foreign.....	2 25
<i>St. Vincent</i> —Christ Church, Foreign.....	71
<i>Twin Lakes</i> —Through Wo. Aux., Sp. for Navajo Indian Hospital, Arizona.....	6 00

LARAMIE—\$14.35**NEBRASKA.**

<i>Broken Bow</i> —Through Wo. Aux., Sp. for building church, Sendai, Japan.....	3 00
<i>Culbertson</i> —Annunciation, General.....	1 00

WYOMING.

<i>Cheyenne</i> —St. Mark's, Foreign.....	9 00
<i>Sheridan</i> —St. Peter's, General.....	1 35

MONTANA—\$50.00

<i>Helena</i> —St. Peter's, General.....	50 00
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NORTH DAKOTA—\$20.55

<i>Ardock</i> —Babies' Branch, through Wo. Aux., for Bishop Hare's work, South Dakota.....	1 10
<i>Larimore</i> —St. John's (of which S. S., \$1.39), General.....	5 90
<i>Northwood</i> —St. James's, General.....	2 15
<i>Miscellaneous</i> —Babies' Branch, North Dakota Indian Mission, \$3.80; Colored, \$3.60; China, \$1.90; Japan, \$1.90.....	11 40

OKLAHOMA AND INDIAN TERRITORY—\$4.00**INDIAN TERRITORY.**

<i>Anadarko</i> —Mission, General.....	2 00
<i>Lehigh</i> —St. Andrew's, General.....	2 00

OLYMPIA—\$3.00		SPOKANE—\$4.25		
Blaine—Christ Church, General.....	3 00	Palouse—Holy Trinity Church, Foreign...	75	
SACRAMENTO—\$6.70		Pomeroy—St. Peter's, General.....	3 50	
Vallejo—Ascension, General.....	6 70	MISCELLANEOUS—\$1,721.40		
SALT LAKE—\$15.35		Interest, Domestic, \$746.77; Indian, \$13.92; Africa, \$297.83; China, \$18.01; Japan, \$3.13; Foreign, \$91.49; Special, \$73.25.	1,244 40	
NEVADA.		"A Member of W. O. Aux.," for stipend of native evangelist, Hankow, China.....	50 00	
Delamar—All Saints', General.....	9 85	"Margaret," Sp. for Miss Bull, Japan, for benefit of Mrs. Kambe's three daughters.....	100 00	
UTAH		"A Friend," Sp. for Miss Elliott's work, Utah, Salt Lake, \$20; Sp. for Bishop Rowe, Alaska, \$10.....	30 00	
Ogden—Church of the Good Shepherd S. S., Infant class, for China, \$1; Sp. for Indian Mission, Pyramid Lake, Nevada (Sacramento), \$1.....	2 00	"M. F. H.," Foreign.....	15 00	
Salt Lake City—Union S. S., Missionary service, General.....	3 50	"F. E. W.," Foreign.....	10 00	
SOUTH DAKOTA—\$51.11		"Friends," Sp. for personal benefit of Rev. T. S. Tyng's family.....	272 00	
Aberdeen—St. Mark's, Wo. Aux., for Bishop Ferguson's work, Africa.....	2 00	FOREIGN—\$413.38		
Mitchell—St. Mary's, Domestic, \$1.50; Indian, \$1.50; Colored, \$1.50; Foreign, \$1.50.....	6 00	France, Paris—Holy Trinity Church, Foreign.....	392 62	
Sioux Falls—Calvary Cathedral, General.....	2 12	Haiti, Port-au-Prince—Holy Trinity Church, General.....	2 50	
Pine Ridge Reserve—Holy Cross, Domestic, \$3.86; Foreign, \$10.21.....	19 07	Leogane—Church of the Good Shepherd, General.....	2 50	
Mission, Corn Creek District—Inestimable Gift, General.....	2 00	Church of the Redeemer, General.....	2 50	
St. Barnabas's, General.....	50	Aux Cayes—Church of the Holy Saviour, General.....	2 50	
Mediator, General.....	50	Torbeck—St. Paul's, General.....	2 50	
Gethsemane, General.....	50	Aquin—Church of the Holy Spirit, General.....	2 50	
Hope Station, General.....	50	Sweden, Hacksta, Grillby—"A Swede," for Alaska.....	5 76	
Faith Station, General.....	1 00	LEGACIES—\$14,581.87		
Standing Rock Mission—St. Elizabeth's Chapel, Foreign.....	1 40	Conn., Bridgeport—Estate of Mrs. Susan N. Glover, Indian, \$500; Colored, \$500; Widows and Orphans, \$500; Infirm Clergy, \$500.....	2,000 00	
Church of the Good Shepherd, Domestic St. John Baptist, Domestic.....	37	Del., Wilmington—Estate of Mrs. Elizabeth C. Judd, for work among the Indians.....	5,000 00	
St. Thomas's, Domestic.....	46	Mass., Boston—Estate of Miss Mary E. Cotting, to be invested, income to be used for Foreign Missions.....	4,000 00	
St. Luke's, Domestic.....	20	Mich., Detroit—Estate of John S. Minor, Domestic, \$750; Foreign, \$375.....	1,125 00	
Crow Creek Agency—Christ Church, Domestic, \$3.74; Foreign, \$2.70.....	6 44	Wash. (D. C.), Washington—Estate of Mrs. Mary M. Carter, to the Society, account sale of real estate.....	50 00	
St. John Baptist, Domestic, \$1.73; Foreign, \$2.16.....	3 89	Prince George Co. (Bladensburg)—Estate of B. O. Lowndes, Domestic and Foreign.....	2,406 87	
All Saints', Domestic, 54 cts.; Foreign, 79 cts.....	1 33	Receipts for the month.....		\$71,265 64
St. Peter's, Domestic, \$1.80; Foreign, \$1.25.....	2 55	Amount previously acknowledged.....		230,475 40
SOUTHERN FLORIDA—\$62.00		Total contributions, legacies and specials from September 1st, 1899.....		\$301,741 04
Maitland—Church of the Good Shepherd, Foreign.....	5 00			
Miscellaneous—Junior Aux., Sp. for building hospital for women, Shanghai, China, \$25; Babies' Branch, Sp. for building hospital for women, Shanghai, China, \$30; Sp. for St. Mary's Orphanage, Shanghai, China, \$2.....	57 00			

APPROPRIATIONS, SEPTEMBER, 1899-1900.

DOMESTIC—(Of which for Indian Missions, \$55,645.00; for Missions to Colored people, \$62,000.00)	\$314,710 70
FOREIGN—.....	273,189 83
Total.....	<u>\$587,900 03</u>

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1899.

(Excluding Legacies and Specials.)	
DOMESTIC—(Including items designated for Indian Missions, \$9,266.22. Missions to Colored people, \$3,597.66, and one-half of general offerings, \$8,497.39).....	82,849 27
FOREIGN—(Including one-half of general offerings, \$8,497.39).....	81,375 51
Total.....	<u>\$164,224 78</u>

Required from Mar. 1st, 1900, to Sept. 1st, 1900, for Domestic Missions \$231,861 43
for Foreign Missions 191,813 82

Total required to September 1st, 1900..... \$423,675 25